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WITHDRAWN

SILESIA IN PICTURES

A Record of Remembrance

Compiled by

ALFONS TEUBER

Translated by

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VERLAG "CHRIST UNTERWEGS" MUNICH

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A Foreword to "Silesia in Pictures"

by Professor Dr. Joseph Wittig

who died in exile at Göhrde, near Lüneburg
on August 22, 1949

What a blessed dream! When first I was driven into exile from my home in Silesia, I had but to close my eyes at night for hundreds of familiar scenes to rise before me. They stayed with me throughout the long watches of the night, and gradually took on a reality from which it was anguish to tear myself away. Dear hands stretched out to me, and I sought to grasp them. But the more eagerly I tried to reach them, the swifter they were to evade my touch. At dawn, my dreams faded; the host of loved ones melted, leaving me desolate and forlorn.

Now that has changed. For I can feast eyes and soul on the many pictures of my lost home that are here pleasingly reproduced and conveniently bound.

Places I visited as a young man beckon to me from these pages. Each picture begs me to wish it god-speed on its way to gladden Silesian hearts. Each will find its predestined goal, and I send a greeting with every one of them, casting from my dreary exile a net of loving messages over the whole of Germany and over our lost home. I can hear bells ringing from the churches of our fathers, and the echoes they send ringing from heart to heart.

This is a fine book of pictures, a fruit of love.

Joseph Wittig



The Lovely Madonna

Breslau c. 1400

Mary show'ring grace Divine
Holds aloft her precious Child,
Stands above the stream of time,
Guards us all, a mother mild,
That no child of God be lost
Though the world be tempest-tost.

Joseph von Eichendorff



The Giants' Mountains

Caspar David Friedrich

THE GIANTS' MOUNTAINS

From marshes in the secret gloom of Iser woods
The rocks rise steep;
Boldly they climb, with their gigantic strength
Rearing the last proud peak
Defiant o'er the Titans struggling in the deep
Valleys below.

While dark, unfathomable eyes of mountain lakes
Witness the fight.
They draw into their depths stillness and storm,
Spread hushed night
To let the list'ning traveller hear, affright,
A sunken bell.

Long banish'd from the plains by horrid noise and smoke,
Fairy and sprite
Now haunt these slopes, where wise and ever young,
Joyous and bright,
They weave their timeless web of sound and light
For simple folk.

From the poem by Hermann Stehr



Der Rübezahl

Moritz von Schwind



The Great Snow Quarry



Small Pond with Shelter

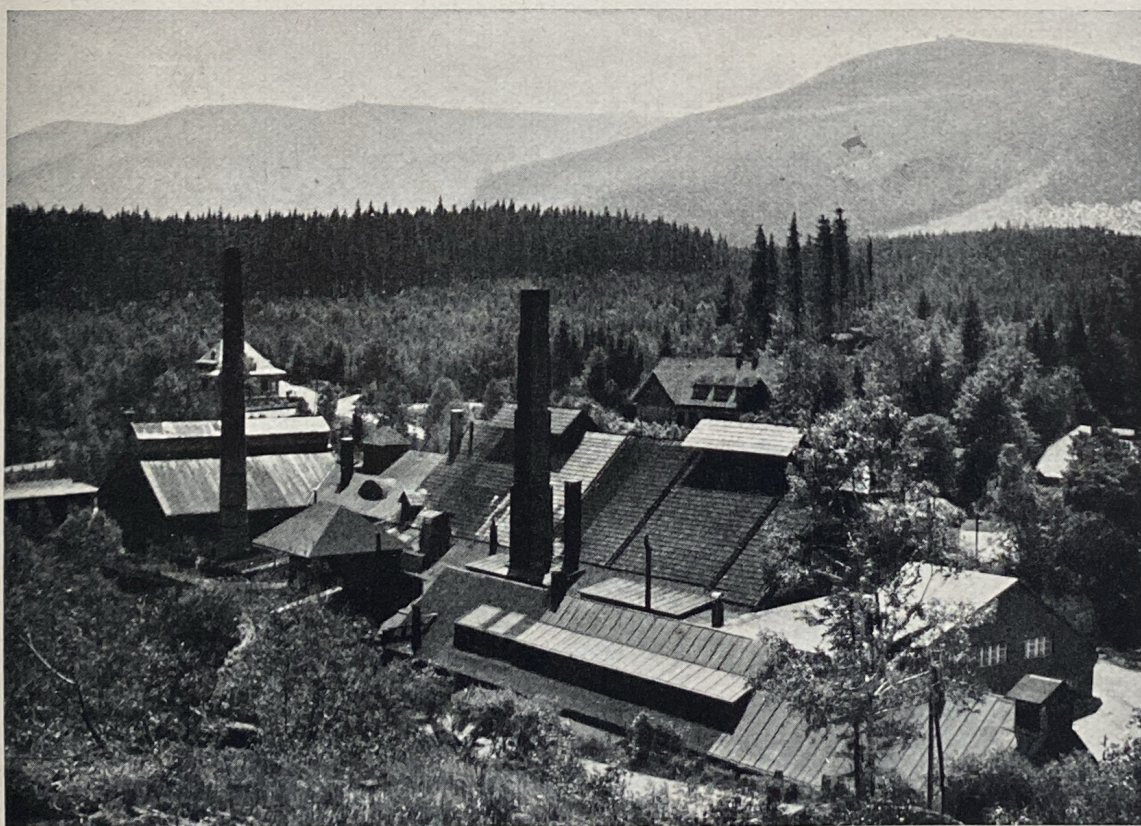


Ornamental glass - Josephine Glassworks

Lower Silesia and the Riesengebirge

In defiance of all efforts to colonize the country, forest still clothes the Sudetic slopes, and covers about 30% of the total area of Silesia. It provided fuel for the first craftsmen, for their charcoal kilns and smithies, for the smelting furnaces. It also supplied timber props for the shafts of mines leading down to the hidden treasures of the earth, and the pulp that was the foundation of the flourishing paper-mills in the Hirschberg valley. Amazing wealth is stored in the realm of Rübezahl, the Silesian sprite who haunts the forest and reigns over subterranean regions: man-

ganese and nickel ores, copper and lead, and silver at Kupferberg, loadstone at Schmiedeberg. Gold was found in the early Middle Ages on the ridges of the Riesengebirge. Today, the gold found in small mines on the South Sudetic slopes is used to manufacture arsenic acid. As early as 1366 we find local annals praising the glassworks of Schreiberhau. Later, the products of the Josephine glassworks were sold in all world markets as the best articles of their kind, especially the beautiful iridescent "Überfanggläser" made there. Silesian glass-blowers were celebrated particularly for their engraved glass bowls, small bottles and goblets with designs cut into the glass with a diamond, a craft that dates from the 16th century.



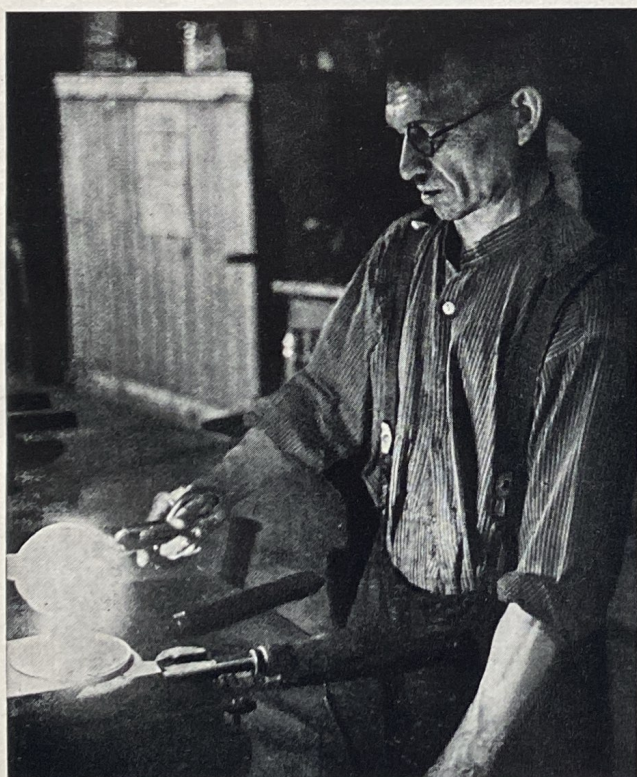
Josephine Glassworks

Glass grinders
Agnetendorf



OLD HUHNS: *Can Ah no' dae what he can? Ah can mak' glass! Ah've taken mony a bonny jewel, mony a big tassie oot o' the furnace! In wi' the blaw-pipe, intae the batch! Jist wait a wee! There's naeboddy can mak' the sparks skirl like auld Huhn! D'ye see them dancin' i' the flames?*

From Gerhart Hauptmann's "Und Pippa tanzt", a dramatic fantasy of life among glassblowers



Glass ladlers - Josephine Glassworks



Glass blowers - Josephine Glassworks

The Kynast, the ancestral seat of the Schaffgotsch family, lords of the forests on the slopes of the Riesen- and Isergebirge. Thousands used to gather here to see the annual pageant that commemorated the story of the haughty Kunigunde. Tradition has it that the knight who would win her hand had to ride round the narrow wall that separated her castle from the fathomless abyss below, a feat that cost many a bold wooer his life. At last there came one who succeeded. But he, treating the proud chatelaine as she deserved, disdained her hand and rode off.



*Hoary castles tow'ring high
Beckon as in days of yore.
Treasures in the earth do lie,
Coal and iron in rich store.
Linen bleached by sunshine's gold,
Pride of maidens, winsome, fine,
Spinning-wheels now, as of old,
Turn to song and merry rhyme.*

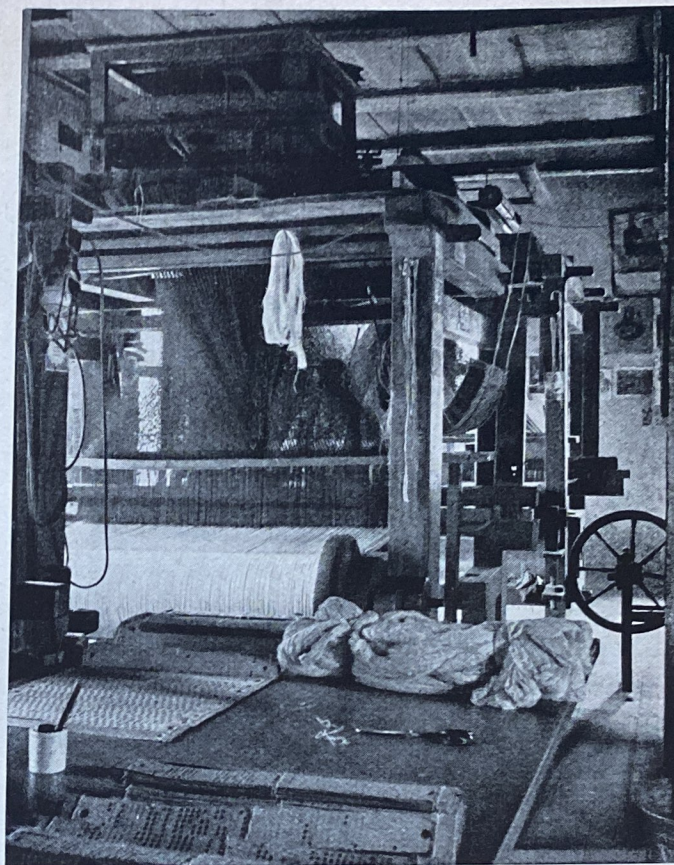
*Steadfast men and faithful, they
Dare to pull the devil's beard,
Red-cheek'd wives in corslets gay
Such are in Silesia reared.
So to thee, our home, I'll drink
In our sparkling, fiery wine,
Till in death mine eyelids sink,
And my dust is one with thine.*

From the "Heimatlied" by Philo vom Walde

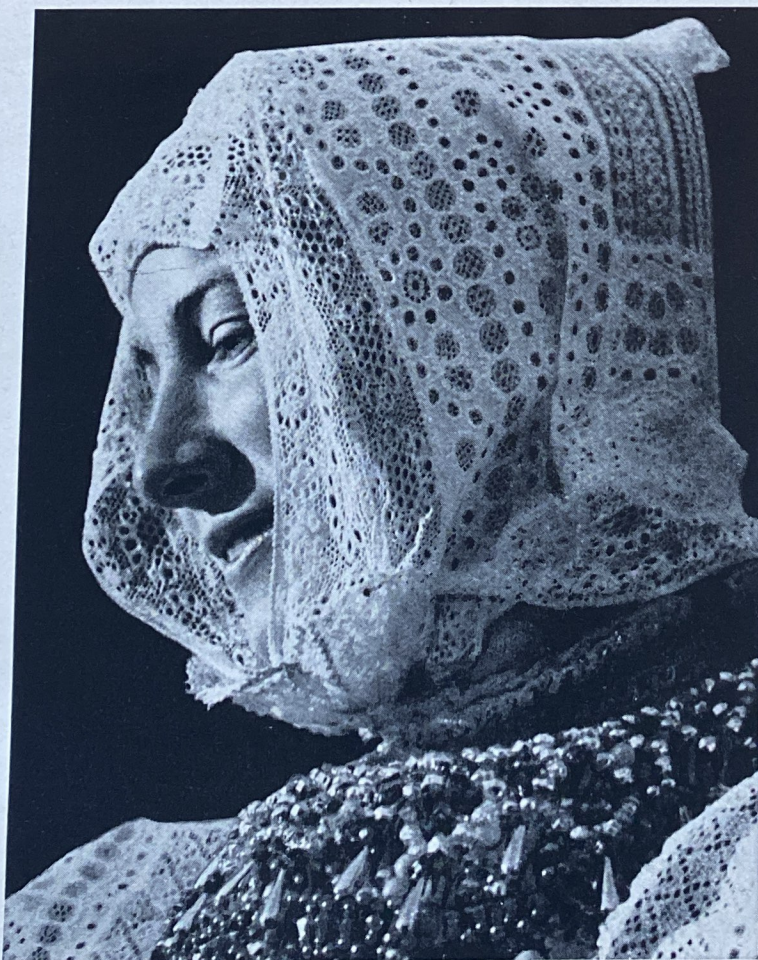
Godmother in Costume - Lausitz



Weavers' Houses
300 years old.
Schomberg



Damast weaving - Seidorf



Young woman
in Lausitz Costume



Wang Church - Brückenberg, wooden church
brought from Norway in 1844



Gorge on the Zackel



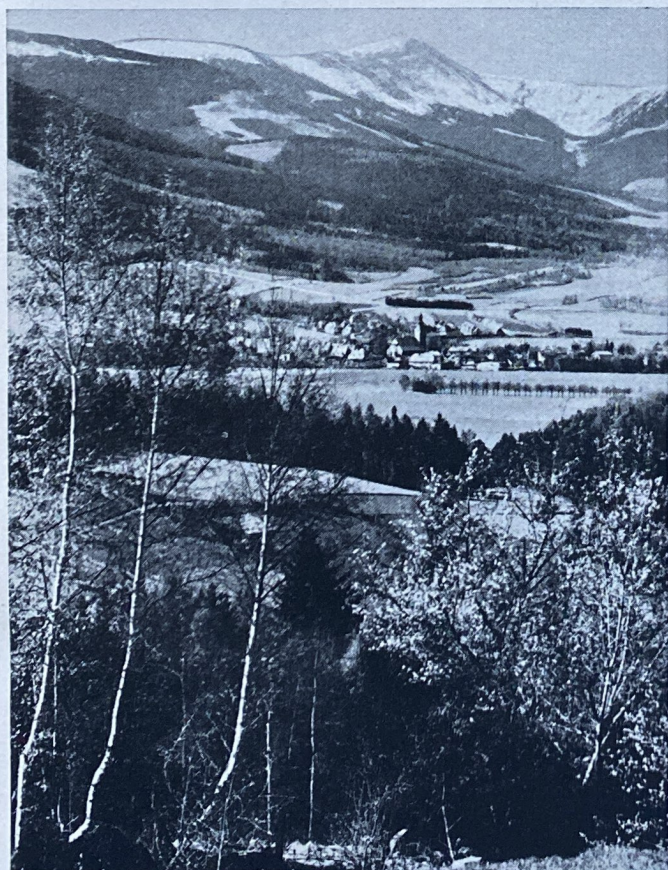
"The Twelve Apostles", a weavers' colony - Schomberg



"Haus Wiesenstein", Gerhart Hauptmann's house, Agnetendorf



... the "upstairs study"



Schmiedeberg



Bad Warmbrunn - Großes Bad

The various Silesian dialects that were known even in the Middle Ages prove how deep and strong German roots were here in days when much of the world was still unexplored. In his dramas Gerhart Hauptmann (born in Ober-Salzbrunn in 1862, died in Agnetendorf in 1945) made the homely language of Silesia known throughout the world.



Schneekoppe (5000 ft.) with Schlesierhaus and Riesenbaude



c. 1350. In the 13th cent.
we find the eagle
with the crescent, the
coat of arms of the Duchy,
later Province of Silesia



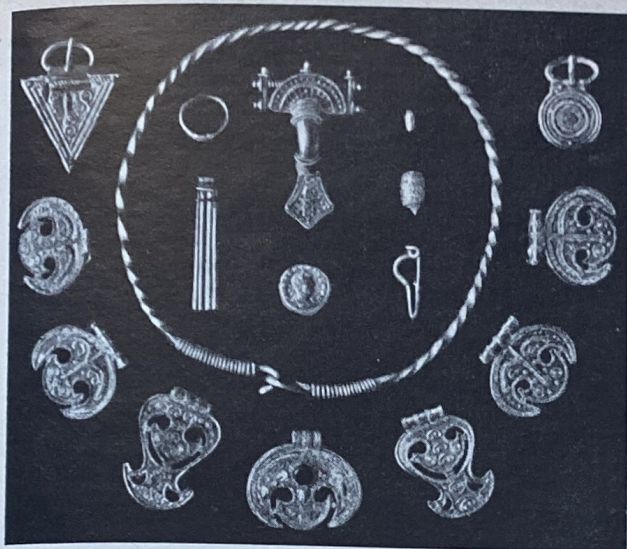
Head of John the Baptist. C. Pfister, 1611



From the Charter
of Charles V., 1530.
Later, with minor changes,
the arms of Breslau.
The Baptist's head,
a typical feature.



Shields from the crusade against the Hussites (c. 1420)



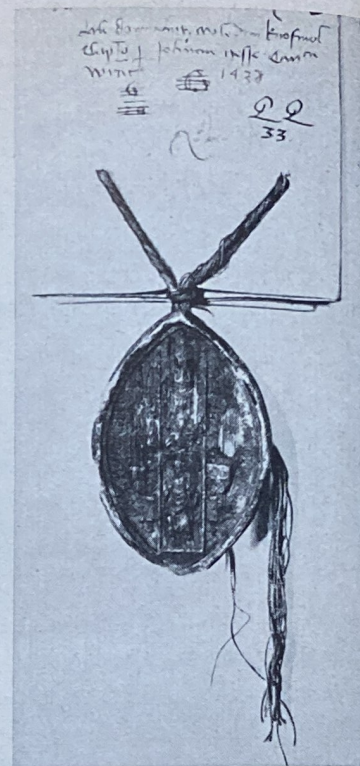
Gold Ornaments from the graves of vandal princes at Sacrau

LAND OF OUR FATHERS

Our Silesian home! What vicissitudes it has experienced! As a result of the constant changes that have been the fate of this province, life in Silesia has never stagnated; it has assumed a variety that justified Goethe in calling it a "country of ten-fold interest". Silesians have again and again proved not only their ability to bear all the heavy burdens laid on them, but even to turn their liabilities into assets. More than once they have created conditions favourable for themselves out of elements that were seemingly irreconcilable. They would

seem to have had a special guardian angel who kept them from the beginning from embarking on independent campaigns of violence; they have always succeeded in re-conquering their native soil, not by the sword but by the ploughshare of industry. Even Poland, whose supremacy was but an episode in Silesian history, called the Germans back to colonize and cultivate the province after it was forsaken by Vandals and Lygians at the time of the Migration of Peoples. Excavations have brought to light many beautiful weapons and ornaments, including those found in the graves of Vandal princes at Sacrau, Kreis Öls near Breslau (300—330 A. D.), which witness to the high level of culture in Silesia when it was first settled by Germanic tribes. Slavs never managed to establish any strong national tradition here, as their influence permeated the country only through individual families. Under Slav supremacy, the sparsely populated province did not recover economic prosperity, far less produce any notable cultural achievements. Henry I, Duke of Silesia (Piast dynasty) and his wife, St. Hedwig (born at Andechs, Bavaria) were therefore glad to welcome new settlers who trekked to Silesia from Upper and Lower Saxony, Thuringia, the Rhineland, Bavaria, Franconia, and the Netherlands. These colonists brought with them the German legal code, known as the Magdeburg or Neumarkt Law, and a free peasantry, who paid more in taxes than the reigning house could ever have made out of serfs' meagre dues. As early as the 13th century charters were granted under this Law to confirm the foundation of the towns of Trebnitz, Landeshut, Striegau, Leubus, Brieg, Liegnitz, Trachenberg, Beuthen O/S, Öls, Glogau. Thirty more towns were founded in the 14th century and in the Treaty of Trentschin (1335), Casimir the Great, king of Poland, respecting the German nationality of the settlers, solemnly renounced all claim to Silesia "for all time". This declaration was repeated in due form four years later. — German Silesia found active support in the bishopric of Breslau which was formed about the year 1000, and particularly in the work done by Augustine and Premonstratensian monasteries; most valuable help was given by the monasteries founded by Cistercians at Leubus, Grüssau, Heinrichau, Kamenz, Rauden and Himmelwitz. — In 1163, after Friedrich Barbarossa's campaign against the Poles had recovered their Silesian heritage for the 3 sons of the exiled Duke Vladislaus II, Silesia became an independent duchy under the protection of the German Emperor. In 1241, Silesia joined other Central European countries in a brave defence against Mongolian invaders. And in the 15th century, Silesians repulsed several raids by the Hussites, who, in alliance with Polish chauvinists, harried the province for a decade. While Bohemia at this time was ruled by Czechs, Silesia was able to remain German, thanks to the union for defence which all its leading families formed under the leadership of Conrad, Bishop of Breslau. — Finally, in 1526, our home which long had been a dependence of the German crown of Bohemia, was acquired by peaceful means by the Hapsburgs, and became the pride of Austria. — Already in the 14th century, under the happy auspices of Emperor Charles IV, cultural and intellectual life had developed considerably throughout the eastern marches of the Holy Roman Empire. The arts and crafts of the Renaissance flourished in the fertile soil of Bohemia. Scholars from Silesia were called to

become professors at Prague, the oldest German university, a proof of a high level of intellectual life. The country's natural genius for coordinating contrasts made it the home of mysticism, a synthesis of the conflicting powers of Protestantism and the Counter-Reformation. It was probably in consequence of this happy gift for reconciling opposites that Silesia was able to recover quicker than other German provinces from the devastations of the Thirty Years War. It has the reputation of being "the most fertile province in the 17th century", which proud distinction is emphasized by its galaxy of representatives at that time: Jakob Böhme, Angelus Silesius, Martin Opitz, Friedrich von Logau, Andreas Gryphius, Johann Christian Günther, Michael Leopold Willmann, and by the glorious monuments of Silesian baroque that mark the renaissance of monastic life under Jesuit leadership. Even the tensions experienced by religious Orders in 18th century were eased in Silesia, as a result of the country's fortunate capacity for merging the severity of the Prussian regime after the Seven Years War (1756—1763) with Austrian courtesy and gaiety.



Seal of Bishop Conrad (1439)



Monastery Church, Grüssau, built by Anton Jentsch of Hirschberg (1699—1757)

Barock

*Zu welch heiterem Orate
Jubilate, jubilate,
Hellte auf der Tage Sang.
Sehet, es gelang, gelang!*

*Und Gott nahm zu höhrer Ehre
An der neuen Zeiten Gruß,
Lieb zu solcher Wiederkehre
Gern den Schemel kühnem Fuß.*

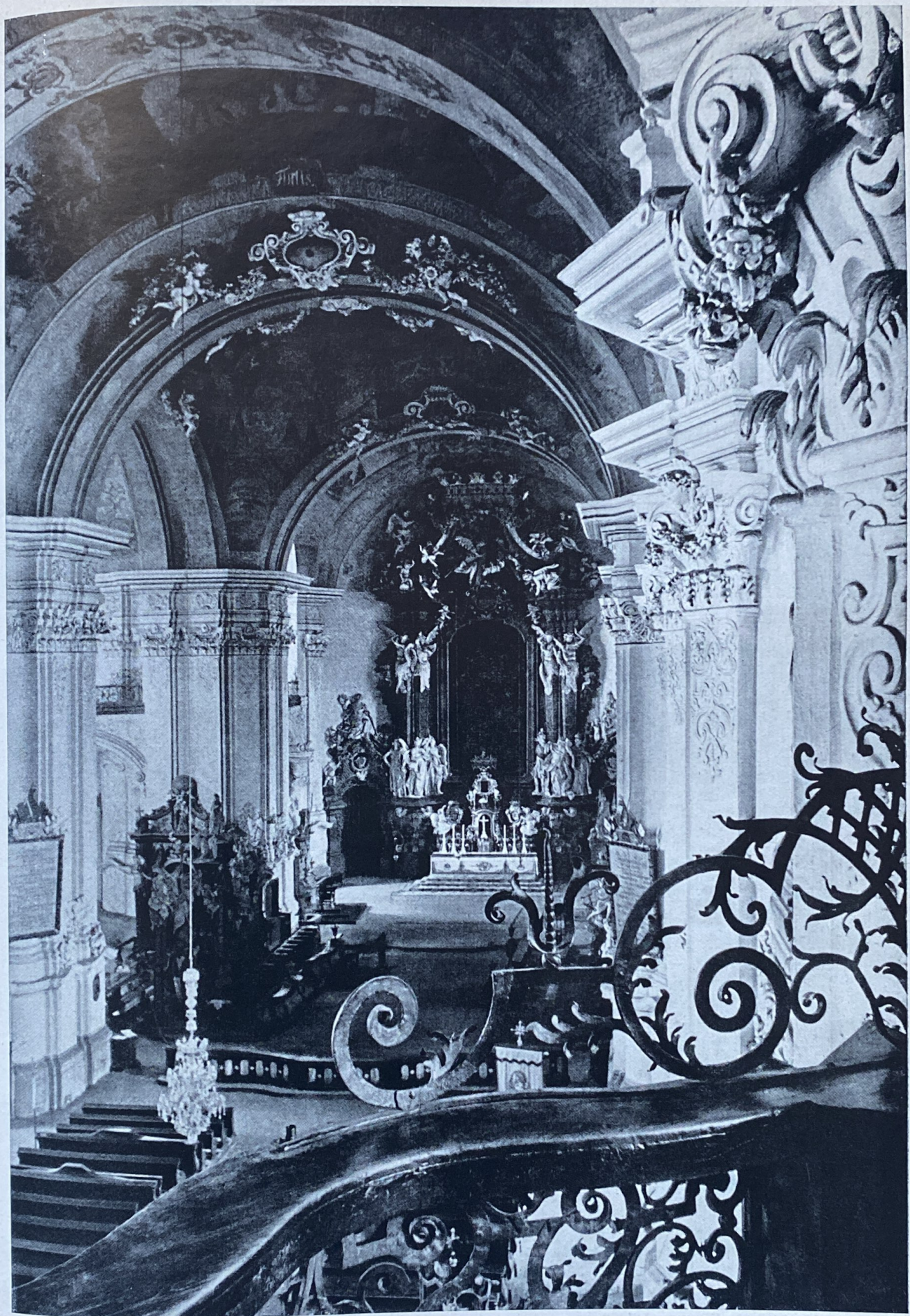
*War es doch die älteste Weise,
Die am besten Ihm gefiel:
Frei entanzend engem Gleise
Lebensvolles Kinderspiel.*

*Nur ein Freuen, ohne Schranken
Mit dem sonngewürzten Schrein
Selbstvergessen Ihm zu danken
Für das Weltgeborgensein.*

Alfons Teuber

(The poem expresses the joyous spirit of baroque churches whence praises to God rise jubilant and unconfined. He strengthens the hands of the builders who delight to honour Him as their fathers had done. With the exuberance of children at play, they offer Him these sun-drenched shrines in gratitude for the haven of security. He gives them.)

Opposite: Interior of Monastery Church





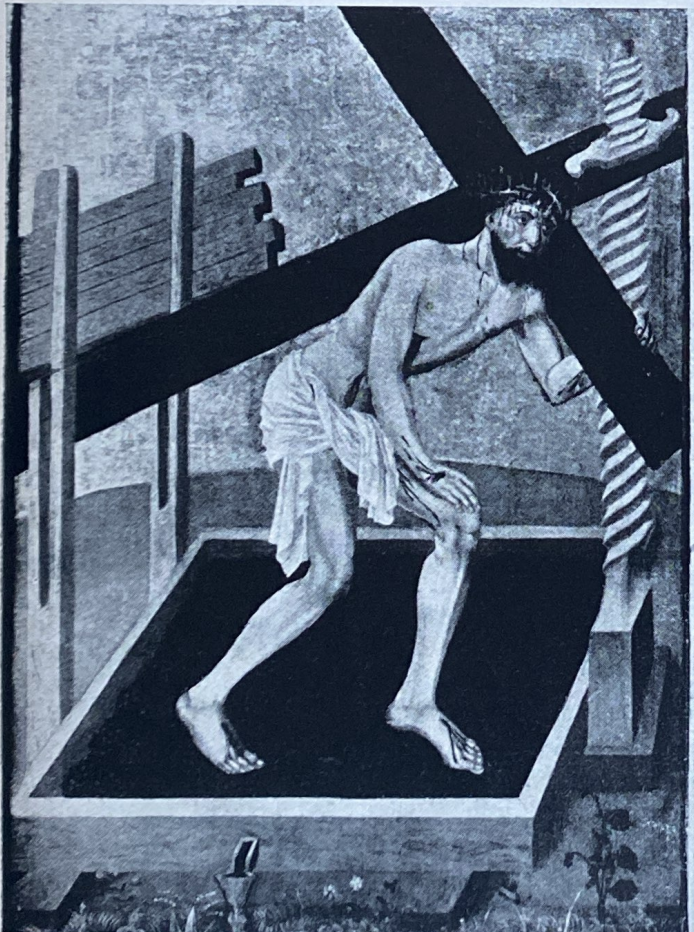
Pilgramsdorf - Portal of Protestant Church



Miraculous Image in Grüssau

Cling to the core! The world will pass away, The shell of life decay. The core alone will stay!

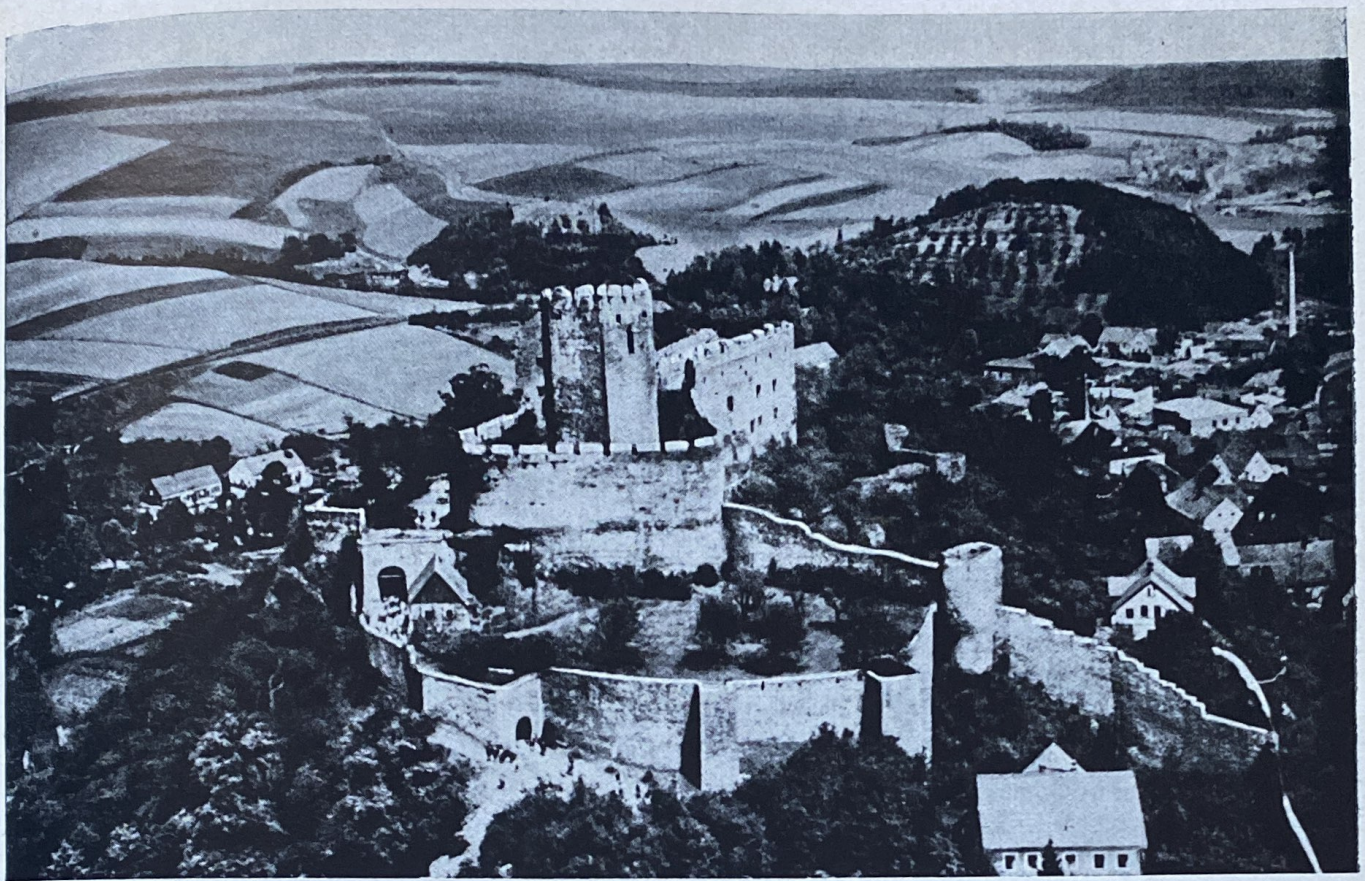
Angelus Silesius (Johannes Scheffler from Breslau, 1624-1677)



"Christ in the Winepress" (1490)



Tombstone, known as Otto and Clara (c. 1350)



The Bolkoburg



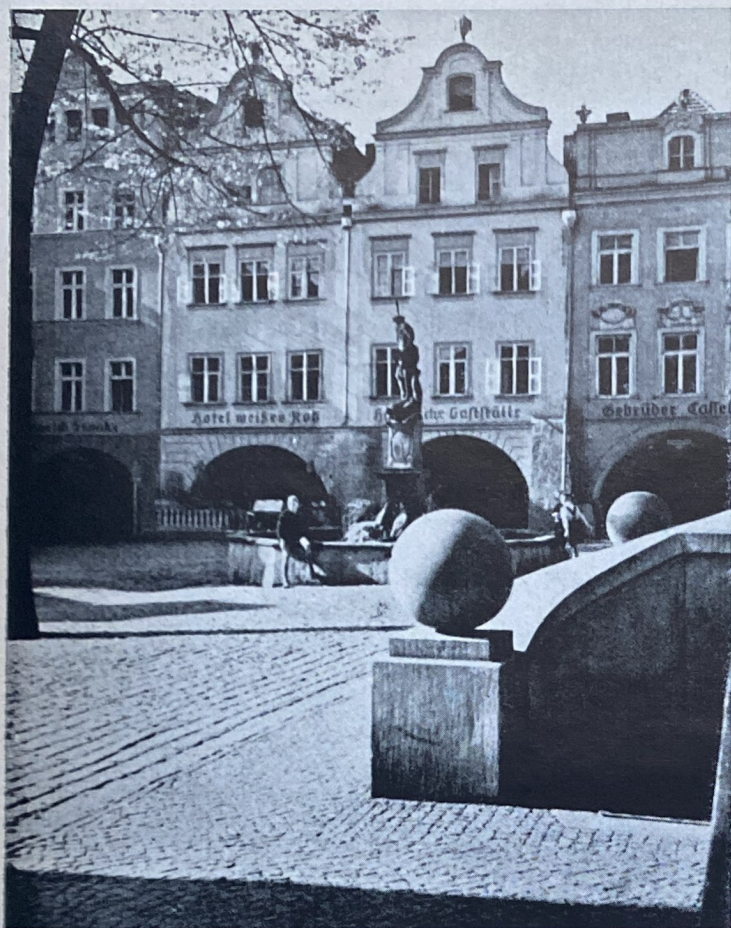
Lauban - Brüderturm



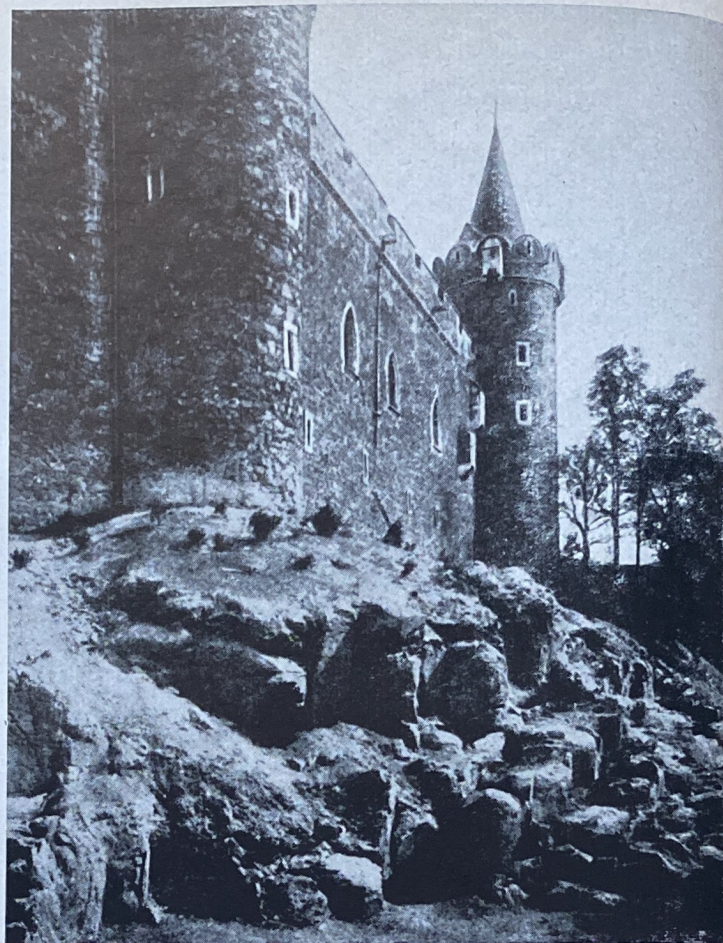
Matzdorf - Castle Gateway

I have often been asked why I chose to settle in Silesia after all my wanderings. I can only reply that here I feel myself nearer than elsewhere to certain things that spring from Germany's deepest soul.

Wilhelm Bölsche



Hirschberg - Market-place



Gröditzberg Castle

The fact that more than 1000 miners (a large number for the 13th century) were employed in mines for gold and other precious metals at Goldberg, Bunzlau, Reichenstein and Camenz shows how rapidly trade and commerce developed after Silesia was re-settled by Germans. These miners are mentioned in the chronicle of the Battle of Wahlstatt as having fallen in the fight against the Mongols.



"Apostle Hives" - Höfel, Kr. Löwenberg



Burg Schweinhaus, Kr. Jauer - Seat of Squire Hans v. Schweinichen, the "Silesian buffoon"

The Schweinichen squires, whose home this was, were fond of a glass. They escaped destruction, even in the Thirty Years War, in consequence, it is said, of the motto over the gate: "King and Emperor like to feast / In banquet-hall on bird and beast. / The home of Master Swine then spare / Whate'er the standard you may bear".



Löwenberg - Am Ring



Löwenberg, Town-hall - Der Remter



Silesian Baroque c. 1740

At thy feet I'd gladly lie,
Dear empress of my mind,
Singing as the swift hours fly
My mistress sweet and kind.
Beating time with gracious nod
Thou listenest in thy heart.
I fold my hands and ever sing,
"How beautiful thou art!"

At thy feet I'd gladly lie,
Pouring out my passion.
Thou answer'st with a gentle sigh,
A gesture of compassion.
Of thy pity I'll have none,
It warmeth not my heart.
Thy faithful troubadour, I sing,
"How beautiful thou art!"

At thy feet I'd gladly lie,
Despairing of love's bliss.
In dumb pain I fain would die,
But better far to kiss
Thee all the livelong day,
Then with exulting heart,
I'd still sing with my dying breath,
"How beautiful thou art!"

*From a poem by Moritz, Graf von Strachwitz
(of Peterwitz near Frankenstein, 1822-1847)*

Can a lover e'er conceal
Love burning in his breast?
Or keep his secret under seal,
By prying eyes unguessed?
Love that in two hearts doth glow
Can never be denied.
Others soon, too soon, will know
Where its embers hide.

*Holmann von Holmannswaldau
(of Breslau, 1617-79)*

TO LEONORA

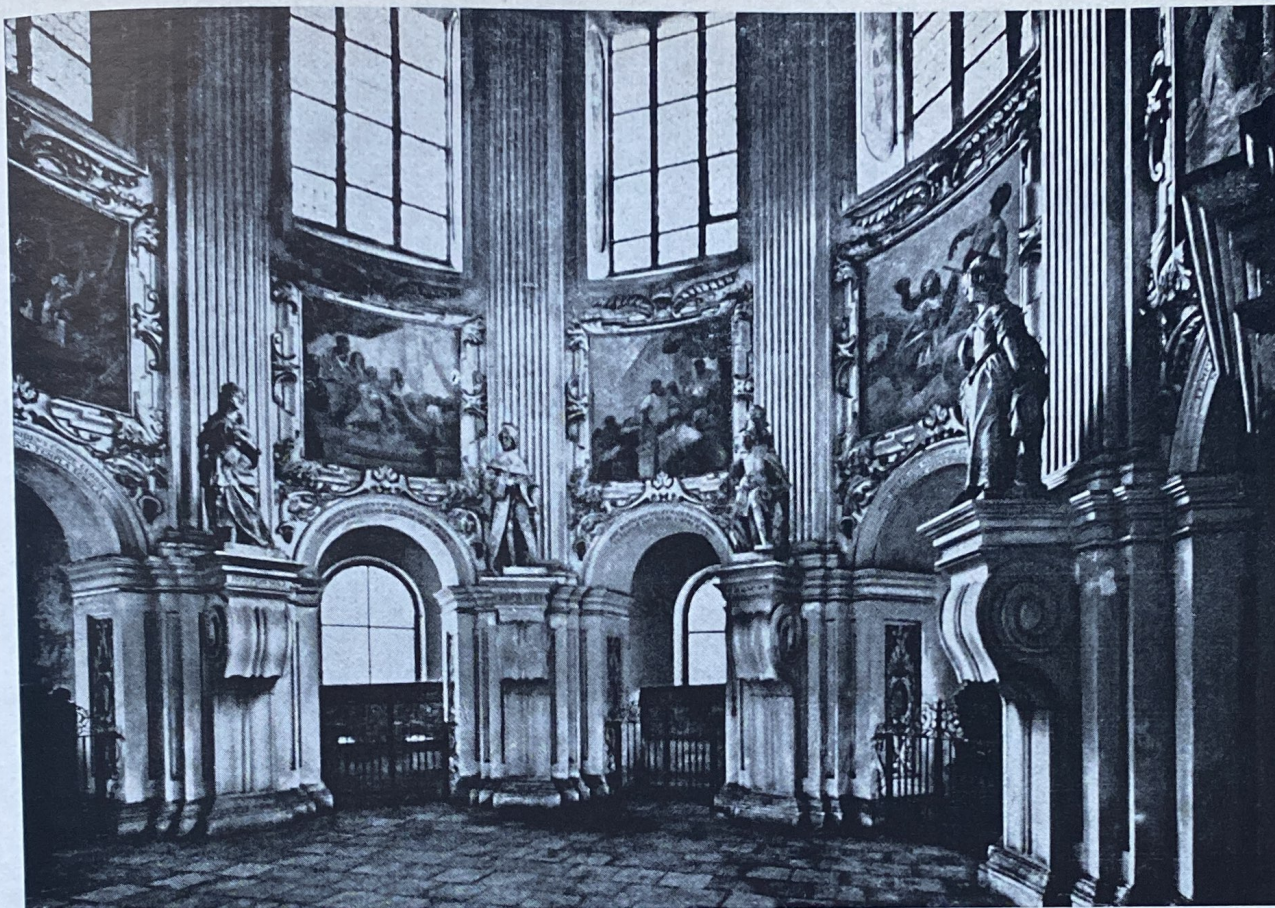
Turn not aside thy face,
Thou angel of pure light!
Still show me thy kind grace,
Thou star of influence bright!
When this life's toil is o'er,
Heav'n will fling wide the door
To bliss for evermore.
Then love me still,
Bear every ill,
And we'll be blest,
The path that now doth sever
Leads all unknown to rest.

*Breslau 1719 Johann Christian Günther
(of Striegau, 1695-1723)*



Figure (Patientia) from a tombstone c. 1730

Liegnitz, the town of the Dukes of Silesia (Piast Dynasty)

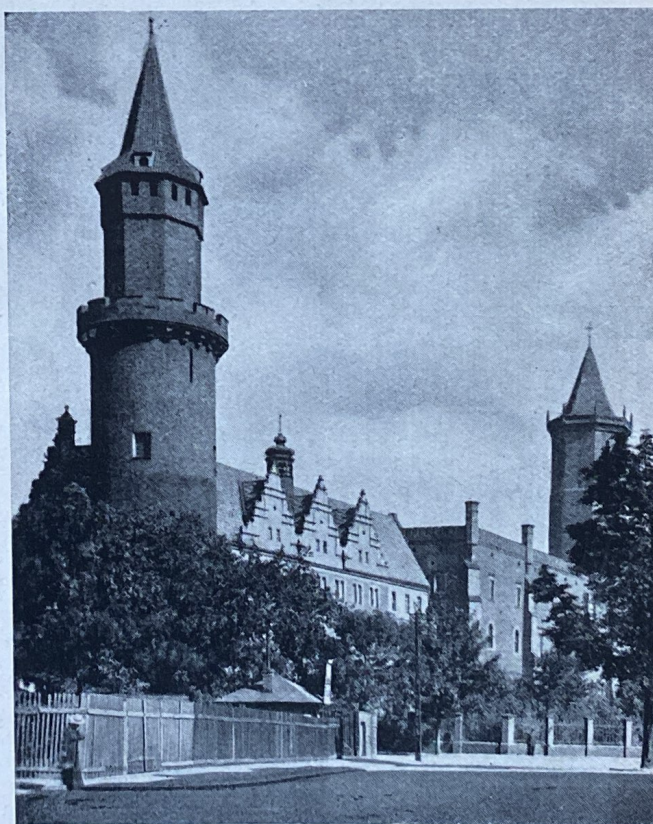


Liegnitz - Piast vault

Liegnitz was the seat of the first Protestant university to be founded in Germany. It closed down after 3 years.



Liegnitz - Town-hall and Neptune's fountain



Liegnitz - Piast Castle and Hedwig's Tower
After Breslau, the most important town in Lower Silesia



Anna Margareta Bockin, Peter-Paul Church - Liegnitz
Tombstone (1632) for the daughter of Squire
Bockin of Dittersdorf



Jauer - Town-hall



Fraustadt - Fountain



Peasant Baroque



Silesian Farmyard

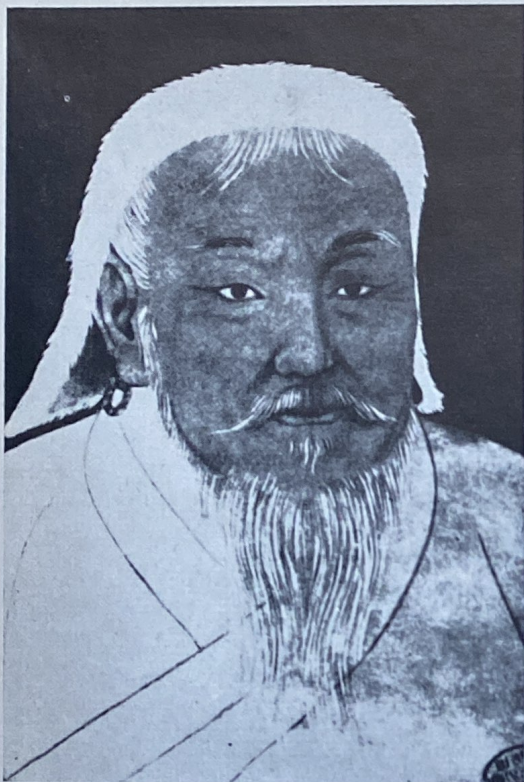


Arms in Courtyard of Lobris Castle

The Wealth of Silesia

In 1939 Silesia covered an area of approximately 19,037 sq. miles with a population of 7,627,623 people. On April 1, 1941 Breslau had 640,269 inhabitants. — The coal deposits of Upper Silesia and Waldenburg are estimated at 100 milliard tons and their output would soon have equalled that of the Ruhr area. — Zinc deposits in Upper Silesia are the biggest in Europe. — Achard started the first beet-sugar factory in Kunern near Wohlau in 1801. Silesia was the leading sugar-producing province of Germany. 40 million cwt. of beets were processed during a season and 20,000 people were employed in the industry. — The granite quarries at Strehlen are probably the largest in Europe. — The products of the Silesian hollow-glass industry were sold throughout the world, from Algiers to Rio de Janeiro. — Landeshut was the centre of the famous Silesian linen industry. As early as the 15th century, Silesian linen was prized throughout Europe and in the newly discovered American continent. In recent times Lauban and

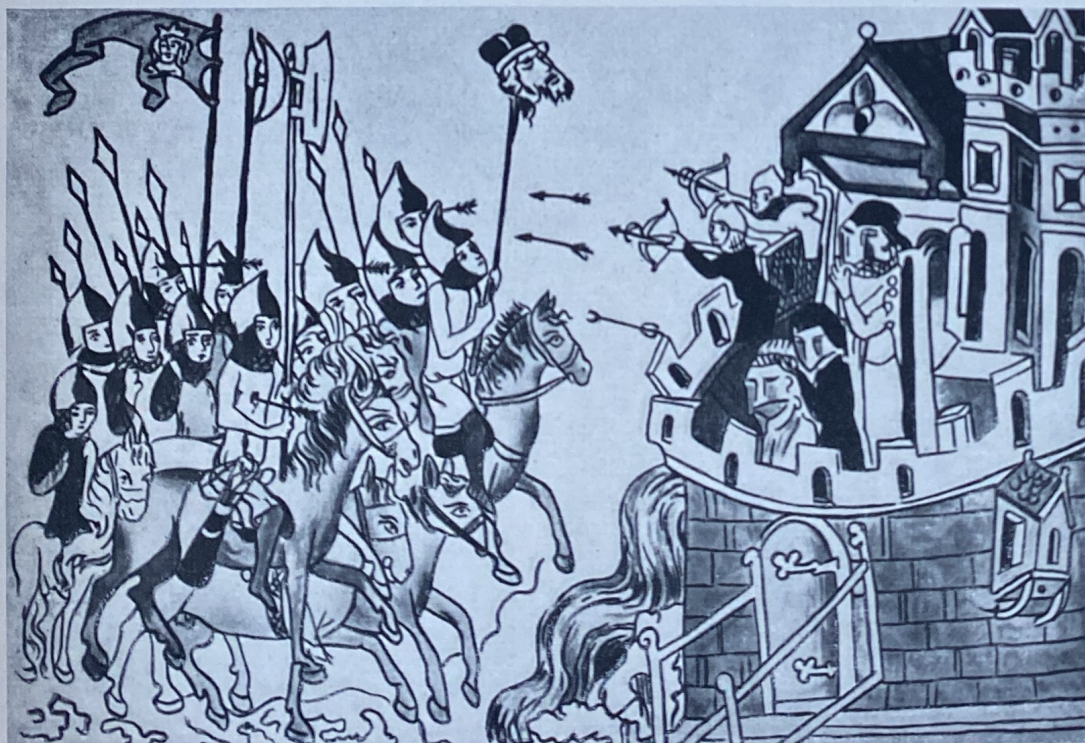
Löwenberg were regarded as centres of the manufacture of handkerchiefs in Germany. — Bunzlau jugs ("Punzeltöpfe") were known all over Germany and elsewhere. — Silesia has no fewer than 11 spas and has a right to its title of "the land of healing waters". Some 50,000 visitors took the cure at Schreiberhau alone every year. — Silesia had a higher yield of game than any other German province — valued at 4.3 million RM in 1936/37. — Haynau made traps for beasts of prey for all 5 continents. — The "gold fields" of Liegnitz were far famed for their fertility, and for their enormous yield of garden produce.



The Battle of Wahlstatt

After the death of Genghis Chan in 1227, Ssubutai, one of his ablest generals, was fired with the ambition of conquering Europe for himself. In company with Batu the First Chan of the Golden Horde he attacked Hungary, and let Prince Kaidu and his wild horsemen advance further west, in order to engage Polish and Silesian troops. Three Polish armies were completely routed and Cracow went up in flames on March 24, 1241. Early in April the district round Breslau was looted, and on April 8, Kaidu was before Liegnitz. In order to avoid a clash with the Mongols in the narrow streets of the town, Duke Henry II, St. Hedwig's son, advanced to meet the enemy a few miles south of Liegnitz. His knights were severely handicapped by their heavy armour. Their horses, more exposed than they themselves, fell under the arrows of the wily, but disciplined Mongolian troops: "with a hideous figure on a pole, resembling a human head, and belching forth smoke" (the first gas attack on European soil?), they also wrought dire confusion among Henry's foot-soldiers. The Tatars fought with the fury of Hell, proving themselves worthy of their name. To crown all, King Wenzel did not appear with his 50,000 men, as had been arranged. So the Tatars triumphed over the Christian army. The chronicles speak of losses amounting to thirty or forty thousand. The Mongols bore the head of the fallen Duke Henry, spiked on a lance, right up to the gates of Liegnitz.

According to legend, the Mongols cut an ear off every fallen foe and sent nine sacks filled with them to Batu, the Great Chan, as a trophy of victory. When the dreadful news reached King Wenzel, he hurried to the aid of the German armies camped round Meissen. But they waited in vain for the Mongols, for Kaidu suddenly turned south, and rushed to Hungary, plundering Moravia on the way; he then helped Ssubutai to loot the country he had conquered, the traditional Tatar custom. So the West was spared, as by a miracle from Heaven. Silesia was the first province of Germany to sacrifice the lives of its people in battle against an Asiatic invasion of Europe.



Above:

Gengis-Chan
(1155-1227) after
imperial portraits
of the Yuan dynasty

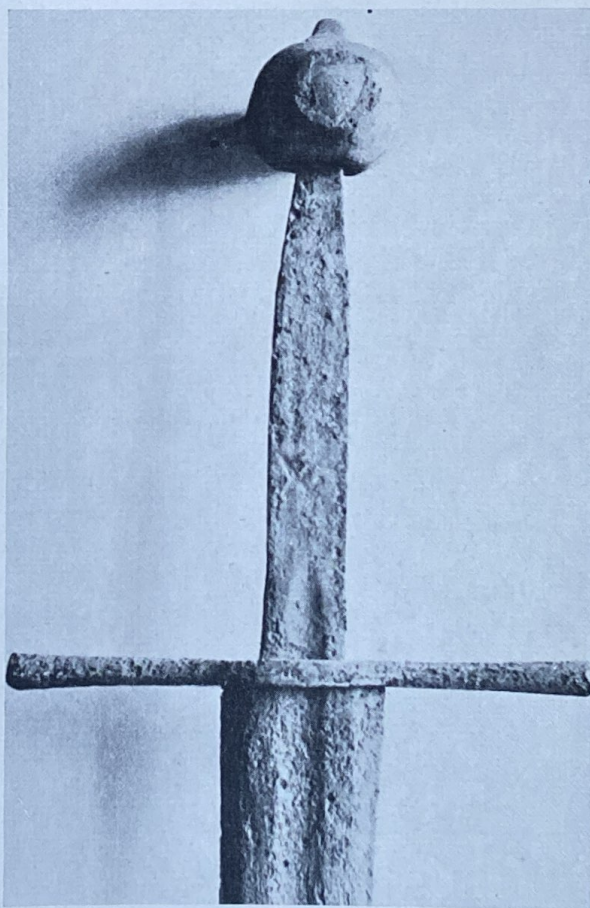
The Battle of
Wahlstatt (1241).
Tatars bring to
Liegnitz the head of
Duke Henry II., son
of St. Hedwig.
Miniature from the
Legend of St. Hedwig



Wahlstatt near Liegnitz - Prot. Church and St. Hedwig's Church



Henry II. (as a boy, a reliquary from the 15. c.)



German Knight's Sword (14. c.)



Wahlstatt-Ceiling frescos, representing the victory of the Cross and the Queen of Heaven, with border of scenes from German history by Cosmas Damien Asam. The church is one of the masterpieces of Kilian Ignatz Dientzenhofer.



The Thirty Years War

The Plague, or Black Death swept away what had escaped the ravages of war. After the Peace of Osnabrück and Münster, Glogau had but 122 of its population of 2500, the once flourishing Bunzlau counted 80 inhabitants, Jauer, the capital of the principality, Bolkenhain, Hirschberg, Landeshut, all lay in ruins. Only 40 impoverished citizens were left of Löwenberg's 6500 inhabitants. Of the 1300 houses that had stood in Schweidnitz, only 118 remained. And these sad statistics could be multiplied. Towards the end of the 17th century religious strife ceased when the Catholics, represented by the Jesuits, emerged victorious. The imperial fortress in Breslau was transformed into the marvellous baroque Jesuits' College which later (1811) became Breslau University. The Jesuit decorative style gave new life to the dignified Romanesque and Gothic churches; its exuberant ornament and patterns burst the bonds of academic architecture. Often the dome was pierced to allow light to cooperate with the interior decoration and produce new effects of harmony between God's realm and the world of man. The Church thus stamped her culture on Silesia for another century.

Plague Memorial - Mittel-Langenöls



Madonna by Lucas Cranach, Glogau Cathedral (1518)

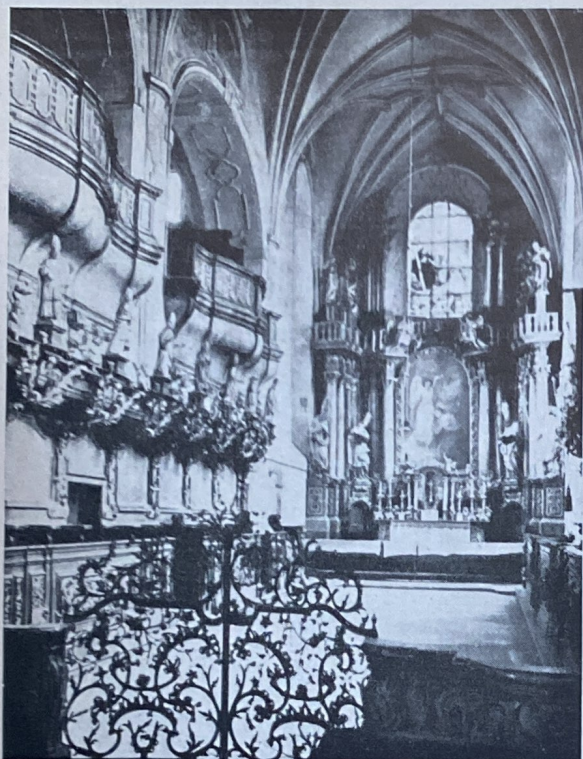
Sculpture in Silesia

The oldest monuments in Silesia are the work of native craftsmen, but foreign influence is evident from the 15th century. Stone-masons and stucco-workers from Italy played an important part, but they were soon replaced by craftsmen and artists from South Germany. The tombstone of Bishop Johann Roth in Breslau Cathedral (p. 38) is the work of none other than Peter Vischer of Nuremberg. The altar in the Church of St. Elizabeth, Breslau, by Hans Pleydenworff of Nuremberg is another proof of the close connection between South Germany and Silesia in the world of art. Mention is made in chronicles that descendants of Veit Stoß settled in Silesia. His son, Stanislaus, had a workshop in Frankenstein, and his altars and figures adorn many Silesian churches. Nor must we forget men like Dientzenhofer and the Asams, to whose work in Silesia the Wahlstatt Convent Church is a striking monument.



St. Jerome and
St. Augustine,
Sagan (c. 1730)





The Parish Church

Sagan,
in the 14th c.
one of the
18 Silesian residences
of the Piast dynasty,
became Wallenstein's
favourite seat.



The "Wallenstein room" in the Castle



Sprottau - Town-hall

*All is vanity here below,
What one man builds, the next lays low.
Dogs guard sheep on meadows green,
Where busy roads and towns were seen.*

Andreas Gryphius of Glogau (1616—1664), a writer of comedies and a lyric poet of distinction. He is a bridge between rationalism and mysticism, and links the world of Martin Opitz with that of Jakob Böhme.



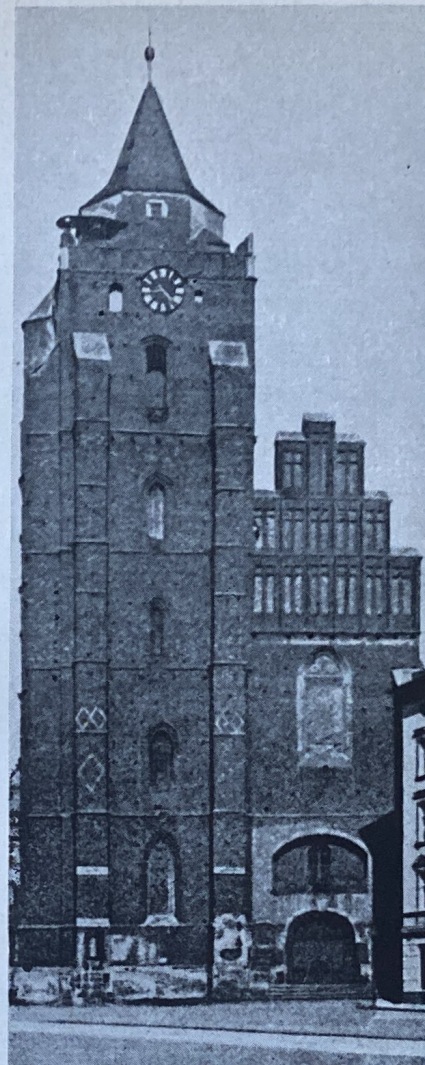
Muskau - Castle Park

Hermann, Prince Pückler-Muskau (from Muskau 1785—1871), was the first great German landscape-gardener. The beautiful parks round his castles are laid out with wonderful taste. He also made a name for himself as an author, above all by his account of his journeys in England ("Briefe eines Verstorbenen") which Goethe prized highly.



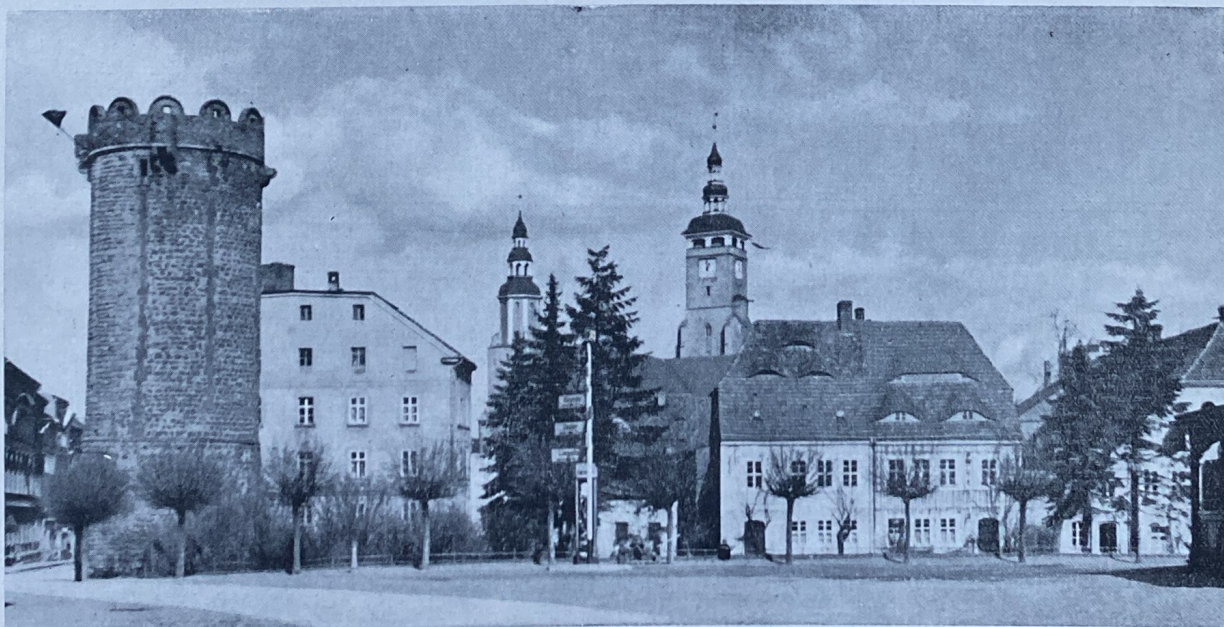
Alt-Greifffenberg

As the name of the old town of *Goldberg* on the Katzbach betrays, men searched for gold here even in the Middle Ages. From 1190—1370 the mines are reported to have yielded 150 pounds of gold every week. Some names of the original mines have been preserved ("die weiße Zeche", "Uff der huben", "Zum Guldenstag", "In dem Vohswinkel"). — Reichenstein was the leading gold mining centre in Central Silesia at that time. Towards the end of the 16th century, the yearly output there reached a maximum of 20,000 ducats minted locally. Later, Reichenstein became famous for its arsenic mines.



Haynau - Cathedral

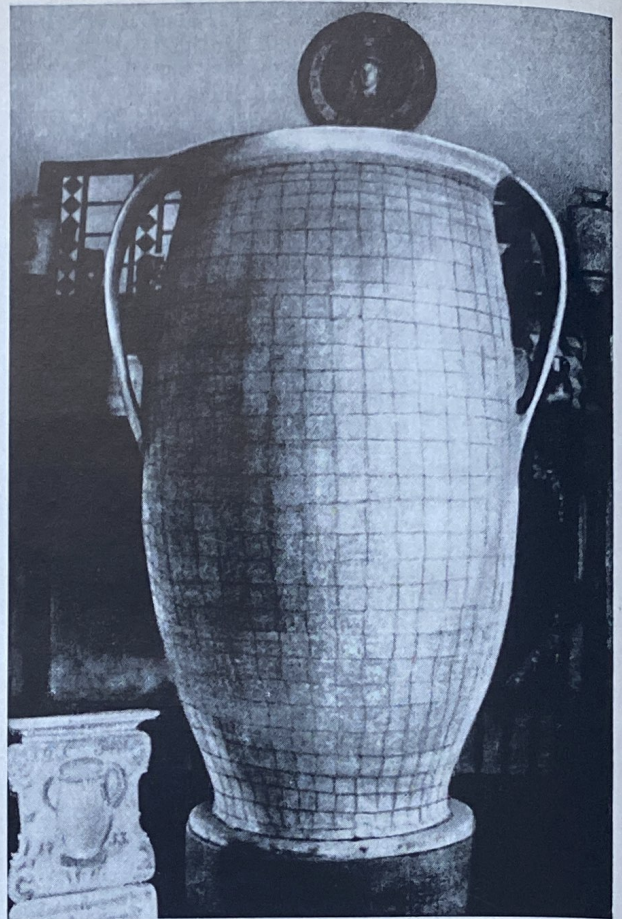
Valentin Trotzendorff (born in Treitschendorf in 1490, died in Liegnitz in 1565), an eminent pedagogue at the time of the Reformation, greatly raised the level of the Latin School in Goldberg.



Goldberg



Bunzlau, famous for its glazed brown pottery



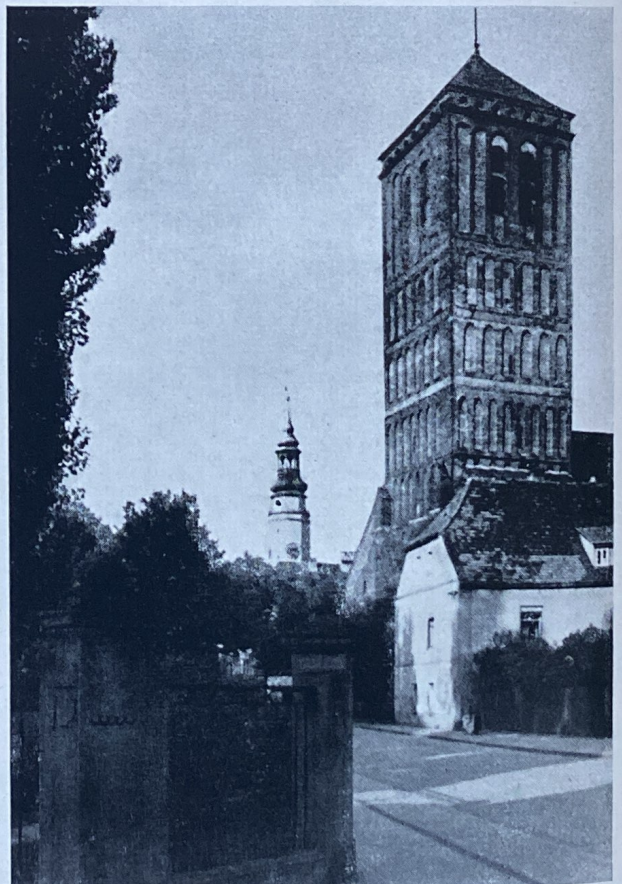
The "Big Pot" of Bunzlau, for children as high as a church, in reality about 6 ft. high

*Ye foolish mortals, what hope ye to find
In both the Indies? Why rack soul and mind
To satisfy the body, their mean slave?
The world ye seek beyond the swelling wave
Is full of grievous toil, a cruel mart,
Where gold turns to hard iron in man's heart.
Come back, ye wand'ers blind, and take your ease,
For here is gold in plenty, rest and peace.*

Martin Opitz (from Bunzlau, created poet laureate by Emperor Ferdinand II, who knighted him as "von Boberfeld.")



Freystadt - Catholic Church and Gate-tower



Glogau - Parish Church

The Devil and the Silesian Toper

The grapes that in Silesia grow
Need neither heat nor sun's mild glow.
Be the vintage bad or fine,
We press our grapes and drink our wine.

It happened on a summer day,
In cellar by a vat I lay,
With lusty oath aloud did cry:
"Satan himself can't drink as I!"

Scarce had the echo died away,
Old Nick appeared and straight did say:
"I'll drink you down, your soul the stake!"
Such wagers Satan loves to make.

All day we drank, and half the night,
Two boozing cronies, a grand sight!
Then Nick at last: "I'm fairly done!
No more for me! The bet you've won.

In Prague a hundred years ago
I drank with students, high and low,
But such sour wine as this, I think
Only Silesians born can drink."

August Kopisch



Grünberg has the most northerly vineyards in the world. Its champagne and cognac were famous throughout Germany. It is the scene of a well-known ballad by August Kopisch.



Beuthen a. d. Oder - Town-hall porch



Carolath, Kr. Glogau - Castle doorway

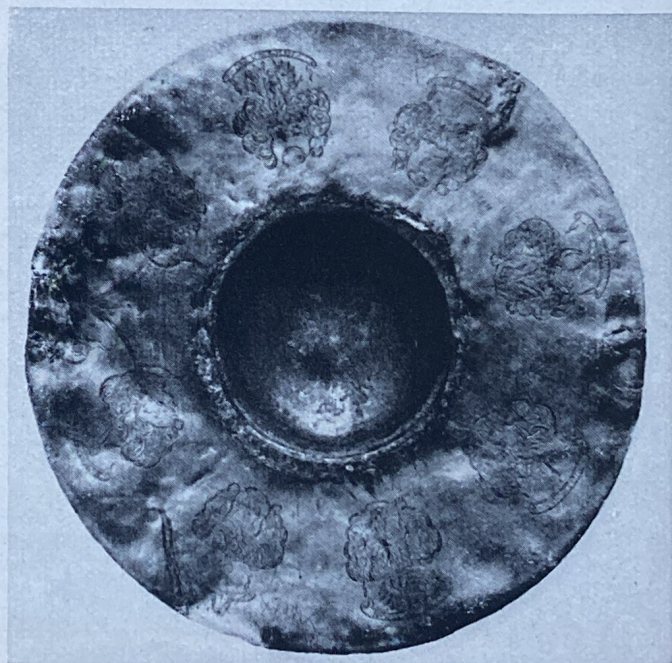




Görlitz. Town-hall Stairway (16th c.) designed by Wendel Roßkopf. The figure of Justice on the pillar. On the wall at the right, the arms of Matthias Corvinus I, King of Hungary and Bohemia (1458-1490). The Lausitz district plays a special role in the history of the Renaissance in Silesia, which is due largely to the influence of one man, Wendel Roßkopf. As a "Master at Görlitz in Silesia" he is mentioned in charters as early as 1518. Among his creations are various Görlitz churches, the Gröditzburg and Bunzlau town-hall. He may have come from Bohemia, but he was the first to create an original German style, which incorporated some influences from the Netherlands.

Left: Platter with coloured glaze (1674)

Right: Christening bowl c. 1700





St. Peter's and
Old School
Görlitz

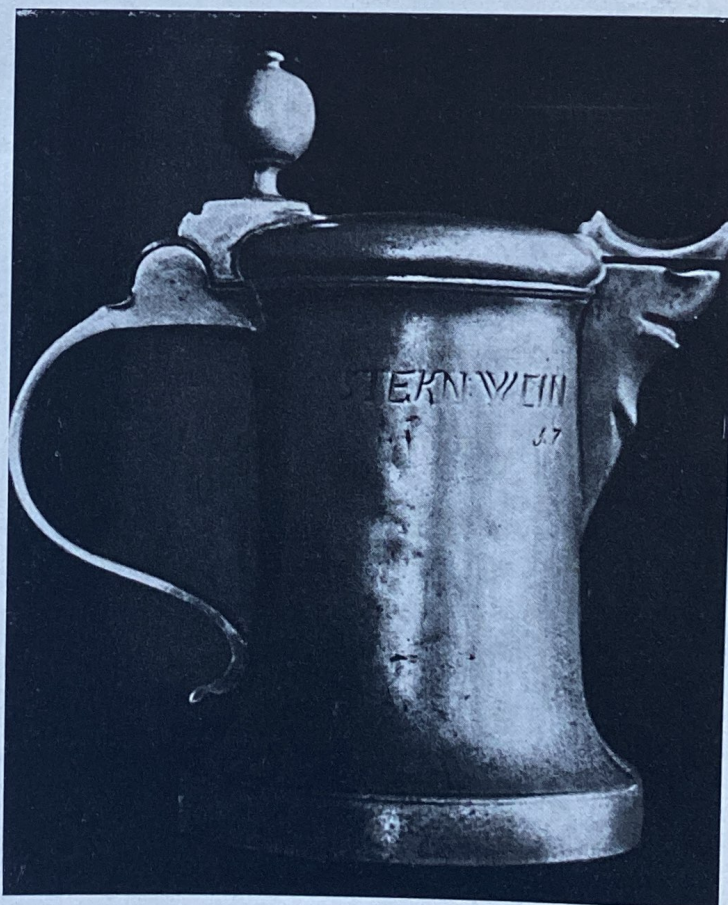
The most illustrious son of Görlitz is Jakob Böhme (1575—1624), a cobbler and a seeker after God. His mysticism springs from depths which had been plumbed in the 12th century by Meister Ekkehard. Böhme's pupil, Abraham von Franckenberg, relates that his great teacher was struck by the Divine Light when he was 25; the scales fell from his eyes and he was able to see right to Nature's very heart. There, as Böhme himself says, he recognized the realm of God and the dark realm of the Evil One; the outer world he saw to be a product of these two realms, the result of conflict between Light and Darkness.

Verse in an Album

*For whom eternity is time,
And time eternity,
Is freed for ever from despair
And all anxiety.*

Jakob Böhme

Silesian Pewter Mug





Jehovah / Cast in iron at Gleiwitz

A Warning

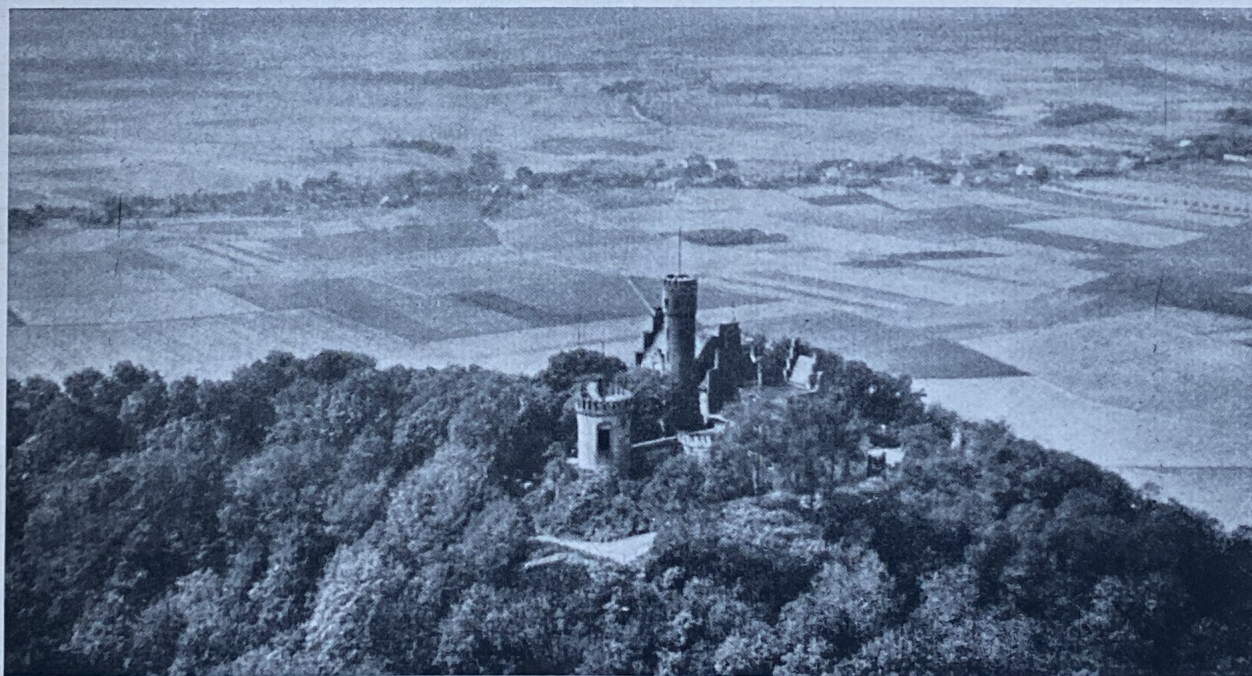
*Man in his petty arrogance has striven
To steer the world's course as he thinks aright,
To substitute his puny, feeble light
For the eternal, radiant stars of Heaven.*

*But God's mills, tho' they grind exceeding slow,
Grind sure. Inexorably rings the chime
That marks the unrelenting flight of time
Th'approach of final reckoning. But, lo!*

*Unheeded in the depths of forest gloom
Trees rustle and the breath of pending doom
Sweeps on through ghostly vales, while lighting plays*

*Around high mountain tops, and thunders sweep,
Proclaiming now with echoes loud and deep
That God's thoughts are not man's, nor yet His ways.*

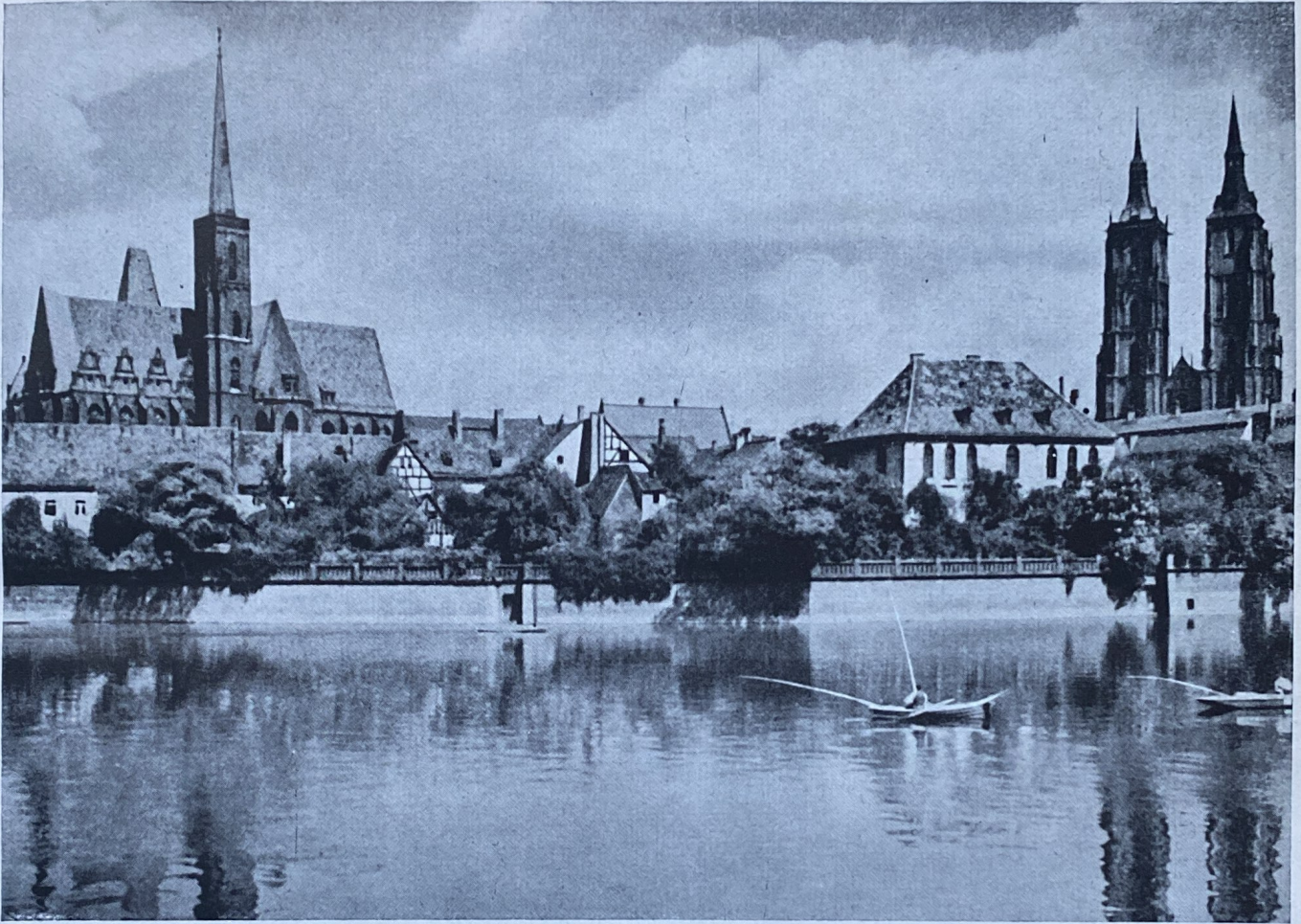
Joseph von Eichendorff



The "Landeskrone" near Görlitz — an eminence on the fatal "Oder-Neiße Line".

From here the few Silesians now in Lausitz look over to their lost home, with sad, but trusting, hearts.

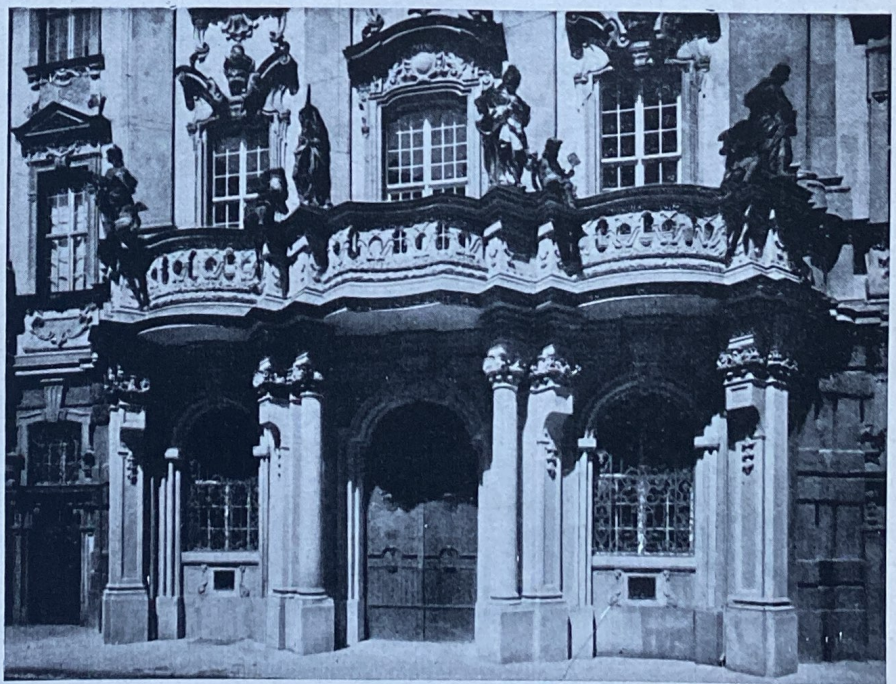
Breslau and Central Silesia



Breslau - Dominsel and Kreuzkirche

*Here on an island
Rises His shrine,
Built by men's hands
And faith Divine.
Laved by the river,
God's House doth stand
Lilac engirdled,
As He had planned.*

From "Die Schifferlegende"
by Friedrich Bischoff



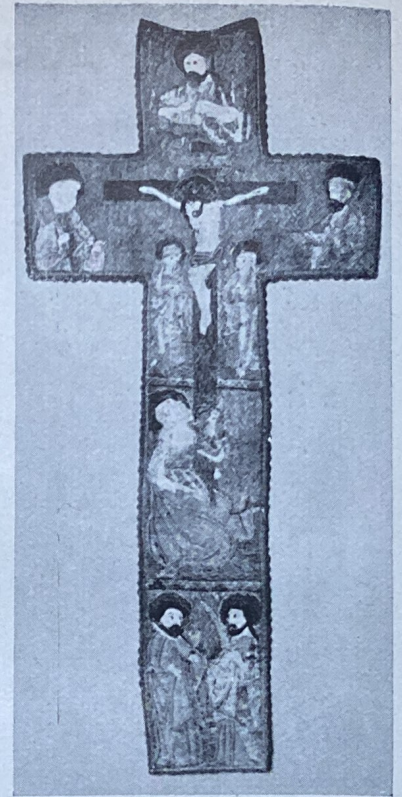
Portal, Breslau University



Bishop's Staff (1731)

The Heart Of Silesia

Thietmar, Bishop of Merseburg, is our earliest source of reliable information about ancient Breslau. He reports that Emperor Otto III founded the see of Gneses in 1000, giving it authority over the older bishoprics of Colberg, Breslau, and Cracow. Thanks to its position on the Oder, Breslau always played a leading part in the life of Eastern Germany. "From the distant plains of Northern and Eastern Europe, merchants brought valuable and useful wares; Ruthenians, Wallachians, Lithuanians, Prussians, the inhabitants of the Masures and Poland brought produce that was the gift of Nature rather than the fruit of industry, while craftsmen throughout Germany sent examples of their skill." After the invasion of the Mongols (1241), Breslau became entirely German, and Emperor Charles IV put his special trust in the



Chasuble Cross (c. 1430)

town because "it was distinguished from all others by the virtues and reliable character of its inhabitants..." The lay-out of the town received its peculiar stamp when Henry V diverted the river Ohle as a measure of defence. Later, the town moat was dug.





Breslau Cathedral

The "first Cathedral" is said to have been built of wood about the year 1000. The new Gothic Cathedral was erected to replace a romanesque structure that was destroyed when the Mongols invaded the country. It took about a century to build it. Like the country and the people, it suffered much from war. The pointed towers of the present building date only from 1900.

Silesian Gothic

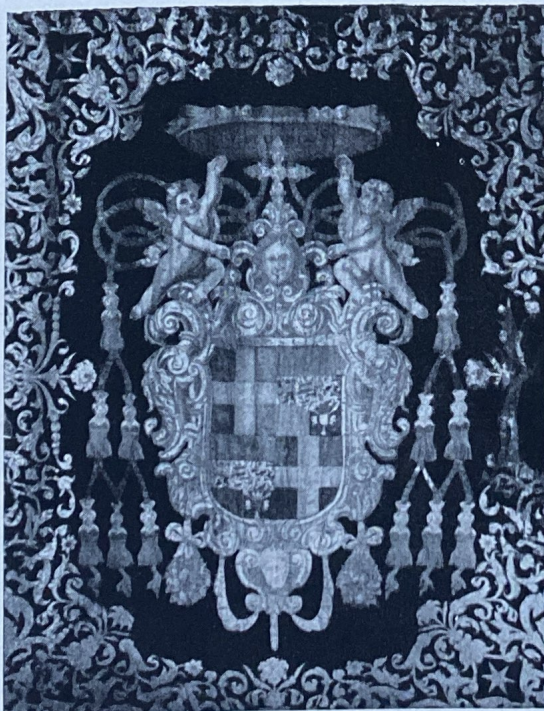
In Silesia we find a happy combination of the brick Gothic of North Germany with the quarried stone used in South Germany. The simplicity of Gothic architecture here achieves an effect that is all the more striking for being devoid of ornament.

p. 38 Bottom, left:
Breslau, Episcopal Palace on Cathedral Island, built under the influence of Carl Gott-hard Langhans

p. 38 Bottom, right:
Breslau Cathedral -
Tomb of Bishop Johann Roth by Peter Vischer (1496)

p. 39 Bottom, right:
Arm reliquaries of St. Stanislaus and John the Baptist (1512) by Oswald Rothe

p. 39 Bottom, left:
Arms of Cardinal Friedrich von Hessen. Portière of St. Elizabeth's Chapel, Cathedral





Breslau Cathedral, heart of the 750-year old see

*Life's as a river, time the wind,
O steer us, Heavenly Father kind!
Kyrie Eleison! Kyrie Eleison!
Temper the wind, that we may sail
O'er life's swift current, and not fail
To reach our haven. Kyrie Eleison!*

Such hymns were sung by sailors and also probably in the Castle on the island in the Oder at the time of St. Hedwig.



Breslau - The "Klösseltor" and Prince Elector's Chapel

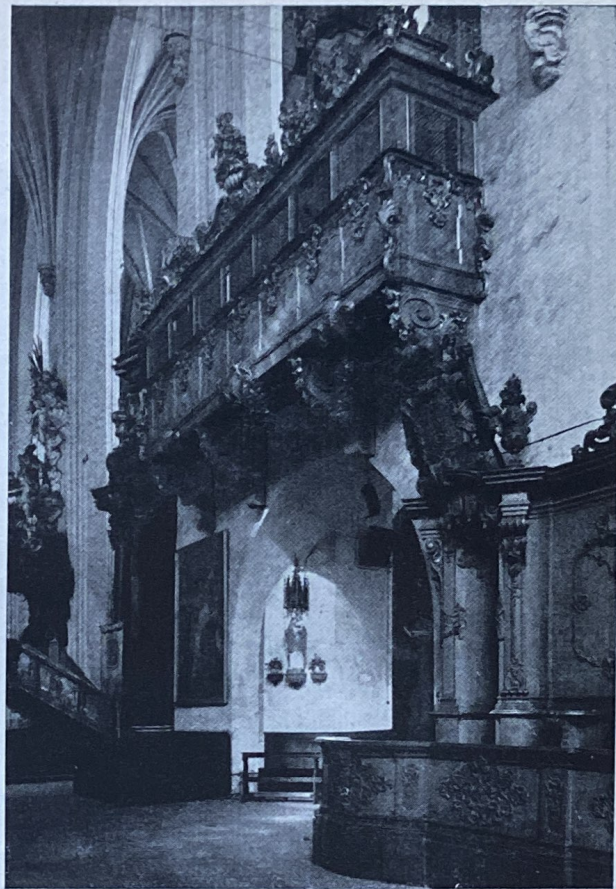


Breslau - Main Portal, Cathedral



Breslau - The Sand Island and the Sand Church

"*Maria auf dem Sande*" was once a famous Augustine Abbey. It was transported hither from the Zobten and played an important part in spreading culture in Silesia.



Sand Church - Gallery



Breslau - Church of St. Dorothea



The Lovely Madonna - Church of St. Dorothea



Breslau - New Market

As early as the 16th century there was a colony of painters and wood-carvers at the New Market. There always was a stir of life round the Poseidon fountain, called the "Gabeljürgen", the scene of much fun. Jolly students, returning from late revels, often put a stone-ware Liegnitz jar on Poseidon's noble Greek head, or clothed him in an old wife's skirt. In spite of his classical trident, he was probably more at home with the Silesian dialect of the ready-tongued market-women round him than with the language of ancient Greece. Year in, year out he could hear them offering their wares, with all their native wit,

praising their fresh butter patted into shell-moulds, or their tempting baskets of mahaleb cherrie

("Junger Herr, scheene, frische Muschelputter — oder wenn Se und Se nähmen a Viertelkärbel Weichselkirschen mitte? — Woas? Wenn's ginge ohne Kerne? Nee, asu a tälscher Kerle! Aber, es is immer eene Freude, wenn sich zwee Tumme sähn...")

Today the "Gabeljürge" would probably only shake his head at the changes and perhaps murmur the Silesian's last word of astonishment: "Sure, it's not possible..."

("Ma möchte sprechen, es is nich meeglich...")



Schönfelder's store, Albrechtstraße, the scene of Gustav Freytag's novel, "Soll und Haben". Gustav Freytag (1816-1895) was born at Kreuzburg in Upper Silesia.



Breslau - Organ in St. Elizabeth's



Breslau - Tower of St. Elizabeth's



Breslau - Ring-Haus Nr. 47 "Schwedenhalle", Detail of Stucco Ceiling



Arms of Breslau Brewers' Guild



Breslau - Mary Magdalene's - Painting by Wölffle (1867)



Wood relief on Altar of St. Luke, Mary Magdalene's (c. 1500)
St. Luke painting the Virgin

The two Protestant churches St. Mary Magdalene's and St. Elizabeth's have stood since the Reformation on the east and west sides of the Ring (Market Square). After the terrible invasion by the Huns, the tower of St. Elizabeth's became a fort. — The south tower of Mary Magdalene's contained the "Poor Sinners' Bell", celebrated in many a legend, and perpetuated by W. Müller in his famous ballad about the bell-founder of Breslau. For 137 years it called the penitent to confession. On 21. 10. 1523, it rang for the first Protestant service; later it was rung when any back-sliding had to appear before the Elders of the Church. The catastrophic fire of 17. 5. 1945 melted it and it literally fell in drops. —

The Romanesque portal next it (c. 1200) was originally in a Premonstratensian monastery, which was destroyed in 1529 to prevent the advancing Turks from using it as a base. It was transferred to the south side of Mary Magdalene's in 1546.



Portal of former Monastery of St. Vincent, on the Elbing



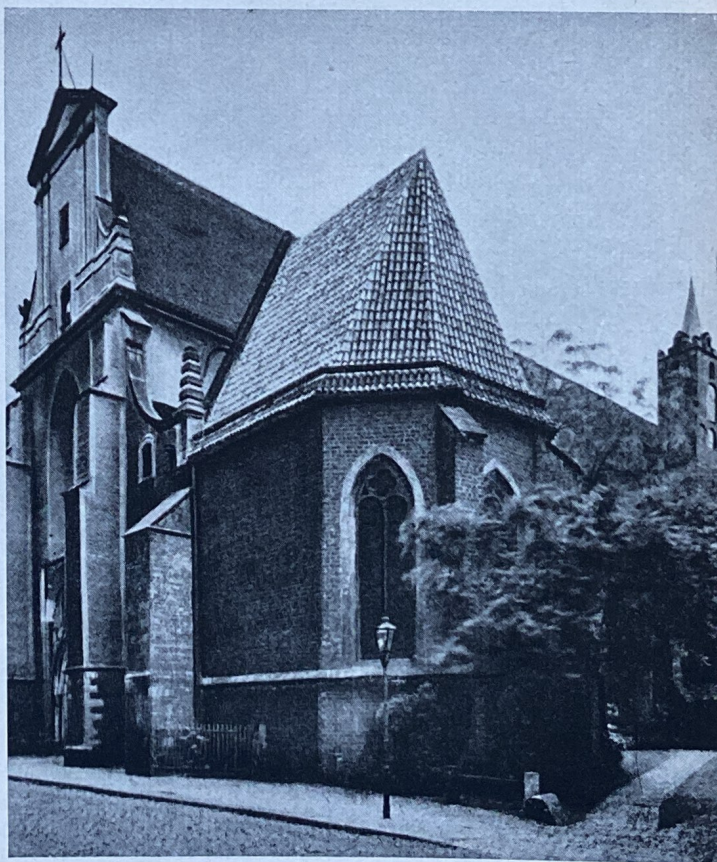
Breslau - St. Matthew's Collegiate Church, Tomb of Angelus Silesius



Breslau - "Mystiker-Kruzifixus" (c. 1430)
in Church of Corpus Christi



Breslau - St. Sebastian, St. Barbara's (c. 1490)



Breslau - Church of St. Bernhardine



Breslau - Town-hall

Breslau Town-Hall

Breslauers are justly proud of their town-hall, a gem of Gothic architecture with rich Renaissance ornament. In order to understand its architectural variety, we must remember its threefold purpose; for it was the centre of municipal administration, a store and a representative festival hall. As it took years to build it, and styles kept changing, we cannot expect a homogeneous plan. The builders' account for 1350—1359 mention a certain Meister Nikolaus von Burg. A stonemason's initial, T, and the date, 1428, refer to Meister Trippenmacher. The chronicles mention Friedrich Lukas and Bernhard Sponsberg as the architects of the tower (1445—1470).



Town-hall - Schweidnitz Cellar - The "Bucht"

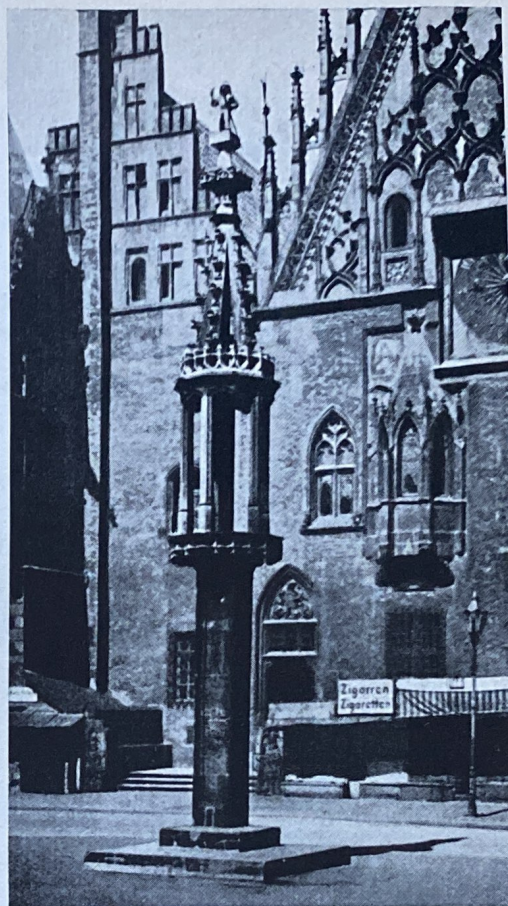
Schweidnitz Cellar

Silesians, never averse to the pleasures of the table, regarded this restaurant as a paradise. For hundreds of years it was famed for the quality of its beer and its celebrated warm sausage, which was sold by the yard and eaten out of the hand at any hour of the day or night. Emperor Sigismund studied his subjects here, incognito (1420). When he became involved in a dispute about the luxurious ways of his court, he was unceremoniously thrown out. Later, he had an edifying rhyme painted on the walls:

If many men knew what many men are, Many would pay them more honour, by far.



Town-hall - Door of Princes' Hall



Whipping post for malefactors



Pewter Jug belonging to Bakers' Guild (1496)



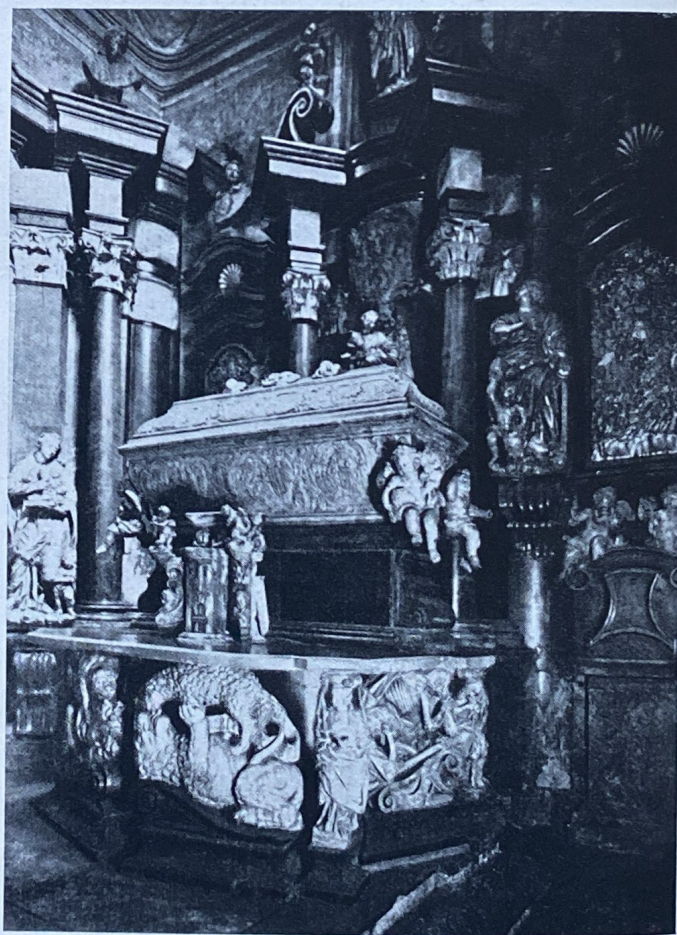
Old Breslau - Tawer's house

After the Thirty Years War the old imperial fortress was replaced by the Jesuits' College. Built in an ornate, baroque style, it was raised to university status in 1702. In 1811 it became a full university, combining the Viadrina College in Frankfurt with the old Breslau Leopoldina. As the Breslau Friedrich-Wilhelm University, it was the first German university to unite a Catholic and a Protestant Faculty of Theology.



Breslau University - Aula Leopoldina

Legend relates that it was only thanks to Ceslaus, Abbot of St. Adalbert's that the Mongols were unable in 1241 to take the Cathedral Island in Breslau, whither the population had fled for safety. Ceslaus prayed fervently and threw a spell on the enemy by holding his monstrance aloft. Heavy clouds are said to have showered balls of fire on the Mongols, so that they were forced to flee.



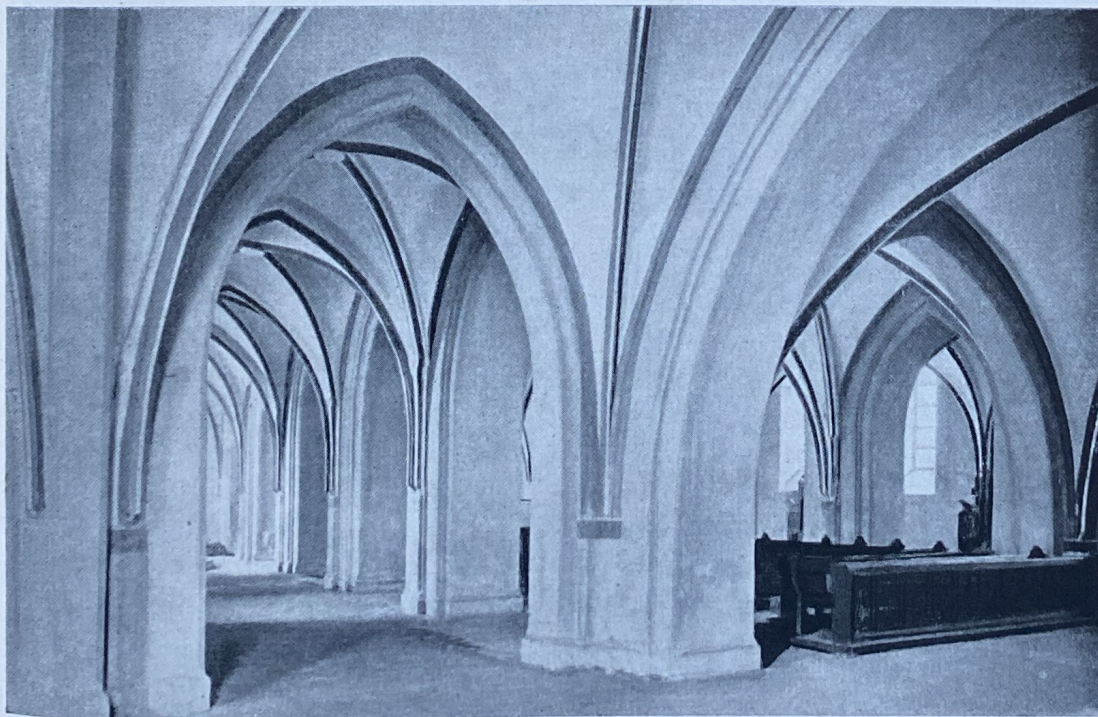
St. Adalbert's (one of the oldest churches in Breslau) and its ceslaus Chapel



Consider the rose,
How she grows.
She cares not a bit,
Nor troubles a whit
If nobody knows.

Angelus Silesius

Baroque Figures from the Church of the Cross (c. 1700)

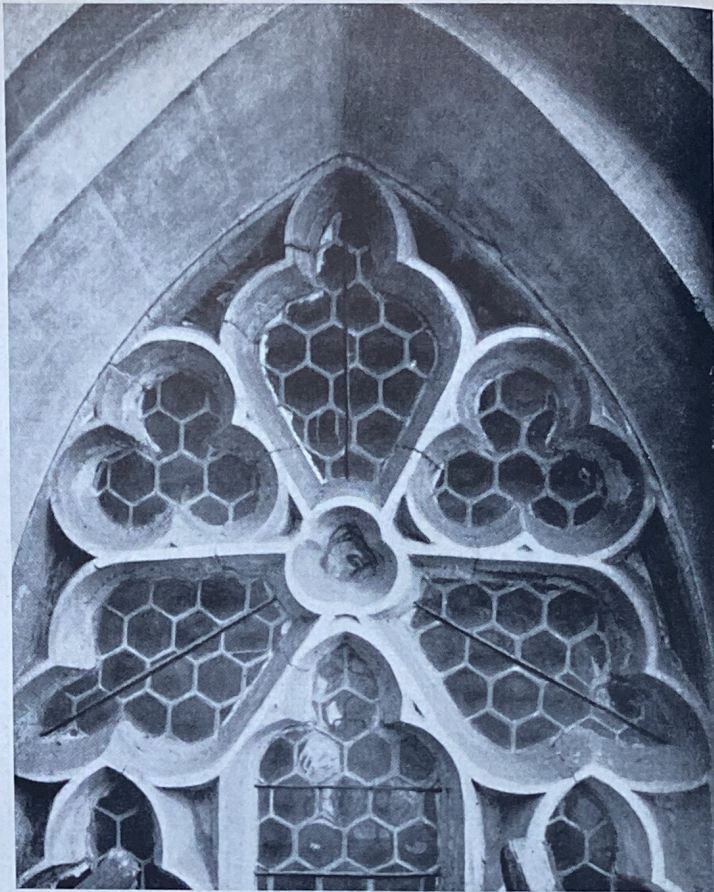


Crypt in Church of the Cross
St. Bartholomew's

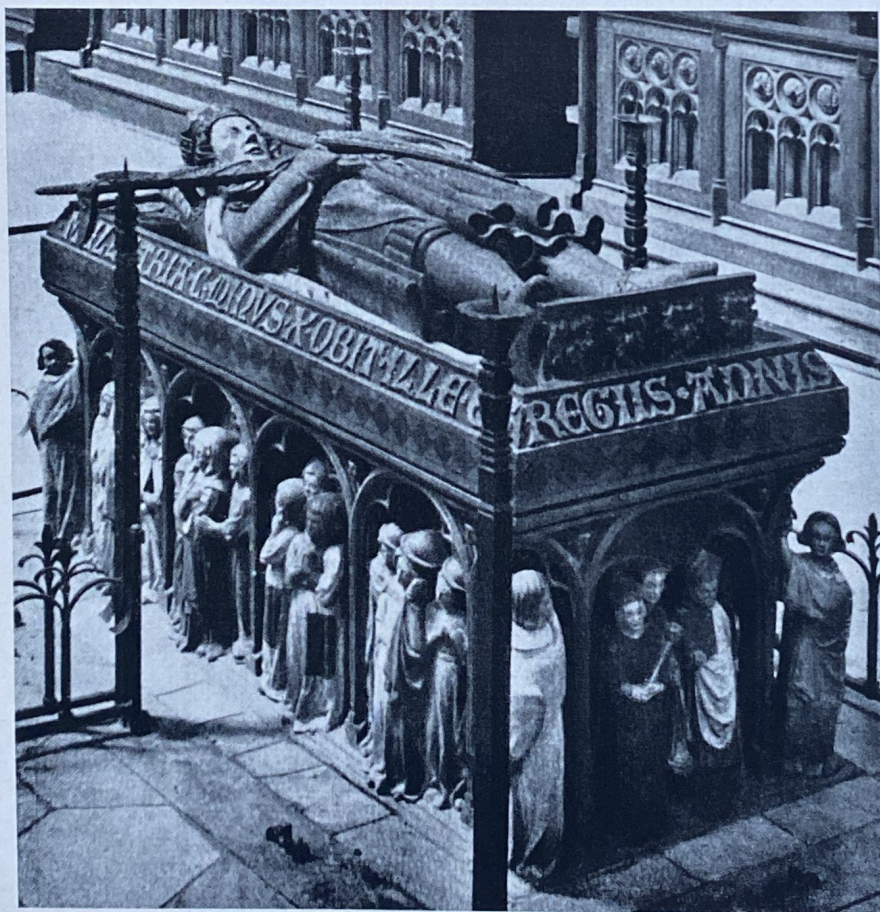
In the Thirty Years War
used as stables by
Swedish cavalry



Breslau - Church of the Cross



Gothic Window



Breslau - Tomb of Henry IV in Church of the Cross

*Ich klage dir, meie, ich klage dir, sumerwunne,
 ich klage dir, liechtiu heide breit,
 ich klage dir, gruener walt, ich klage dir, sunne,
 ich klage dir, Venus, sendiu leit,
 daz mir diu liebe tuot so we.
 Welt ir mir helfen pflichten,
 so truwe ich daz diu liebe muenze richten
 sich uf ein minneclichez wesen.
 Nu lat iu sin gekündet minen kumber
 durch got und helfet mir genesen.*

Duke Henry IV. (Late 13th c.)

(A troubadour's conventional love Song in Middle High German)



Duke Henry IV of Breslau, a troubadour who built the Church of the Cross
 (From Manesse Manuscript of Minnelieder)

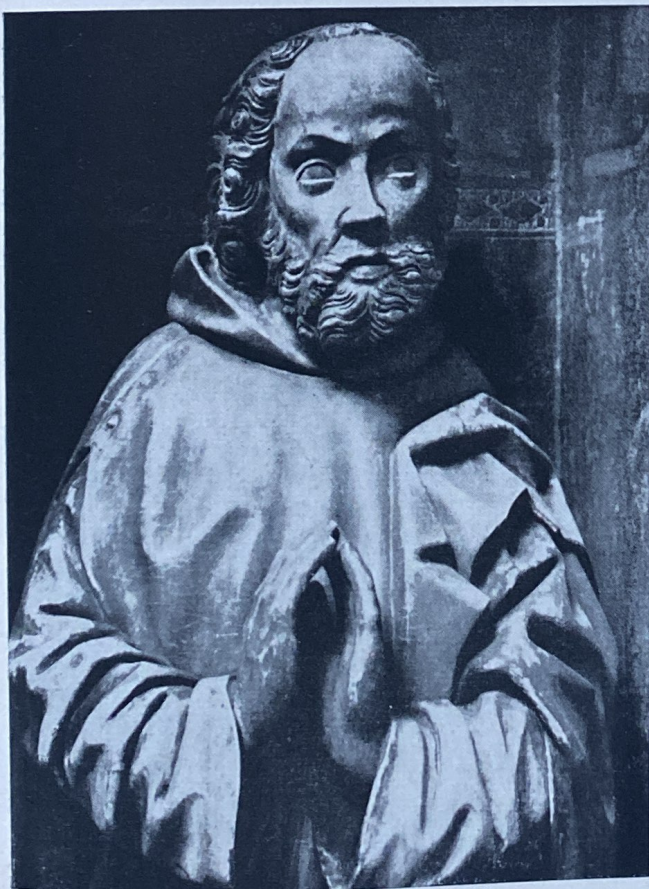


Figure of Saint (1475) from St. Elizabeth's, Breslau

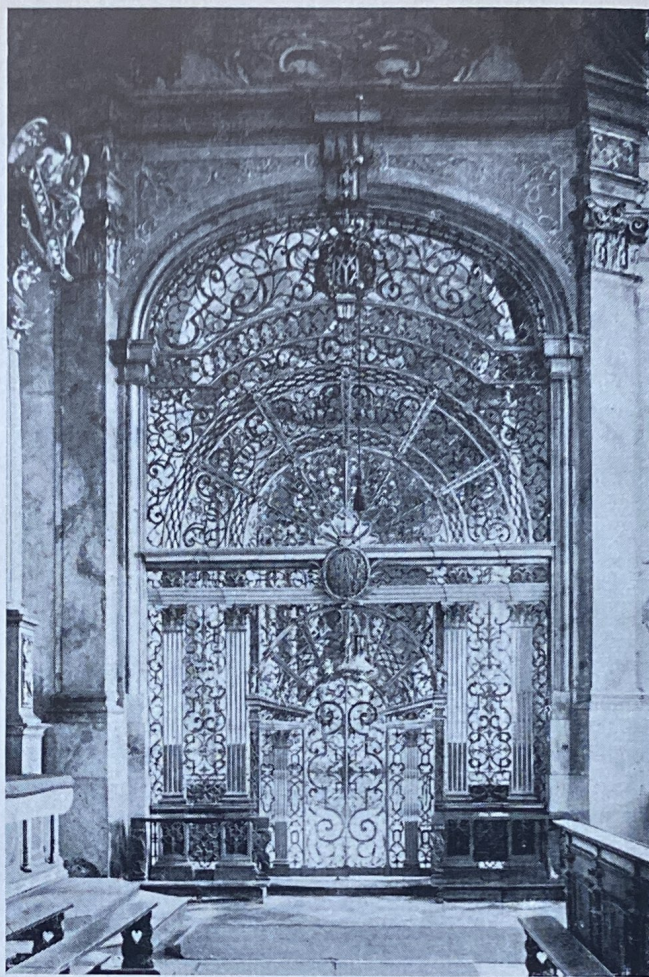
The Silesian Character

At first sight it may seem paradoxical that the Silesian should unite an enthusiasm for change and a love of variety with a devotion to the soil which foreigners sometimes find ridiculous when they hear Silesians abroad talk of their "heemte"; but it is in reality quite natural. The Silesian's love of home coordinates the many impulses of his nature that pull him in every direction. He can calm his turbulent breast only by throwing himself on the soil of his beloved home. Even in exile he finds peace through the very pain of his longing for home.

Hermann Stehr (born at Habelschwerdt in 1864, died in 1940)



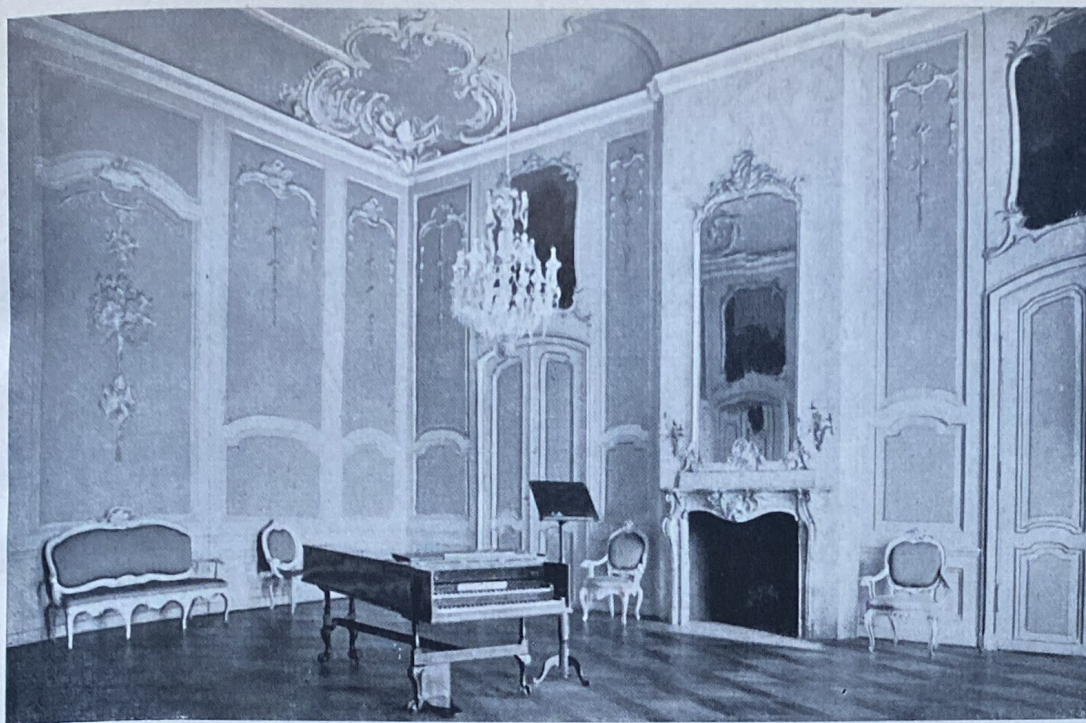
Breslau - Ursulines' Convent and St. Vincent's Church



Ironwork in Hochberg Chapel (1725)



Breslau
St. Vincent's, Tomb
of Henry II, son of
St. Hedwig, he fell
fighting against the
Mongols.
(Battle of Wahl-
statt, 1241)



Breslau - Castle
Frederic the Great's
music-room

Who e'er unmoved can music hear
Is sick of soul and deaf of ear.

From "Auf die Musik" (1659), a poem by Andreas Tscherning



Breslau - Mauritius Church. (In 1234 already a little church stood here
in the middle of a Wallonian weavers' village)



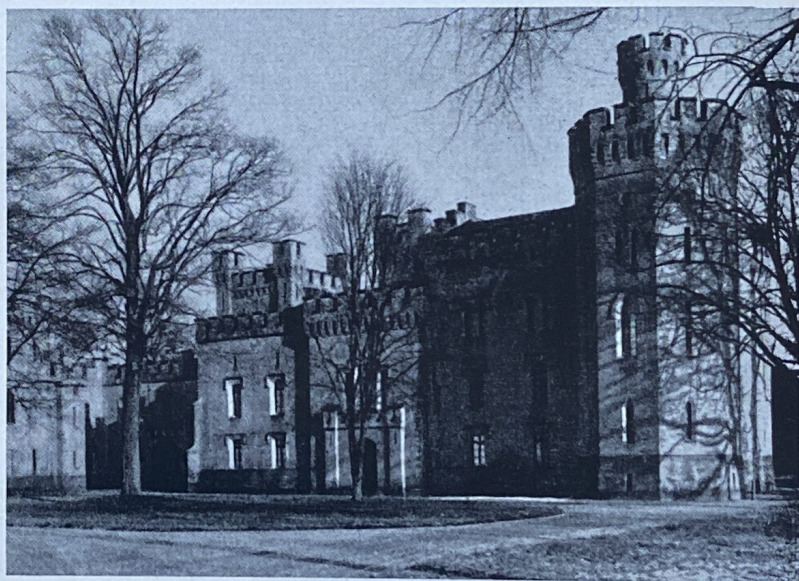
Breslau - Websky Chateau (last public registry)



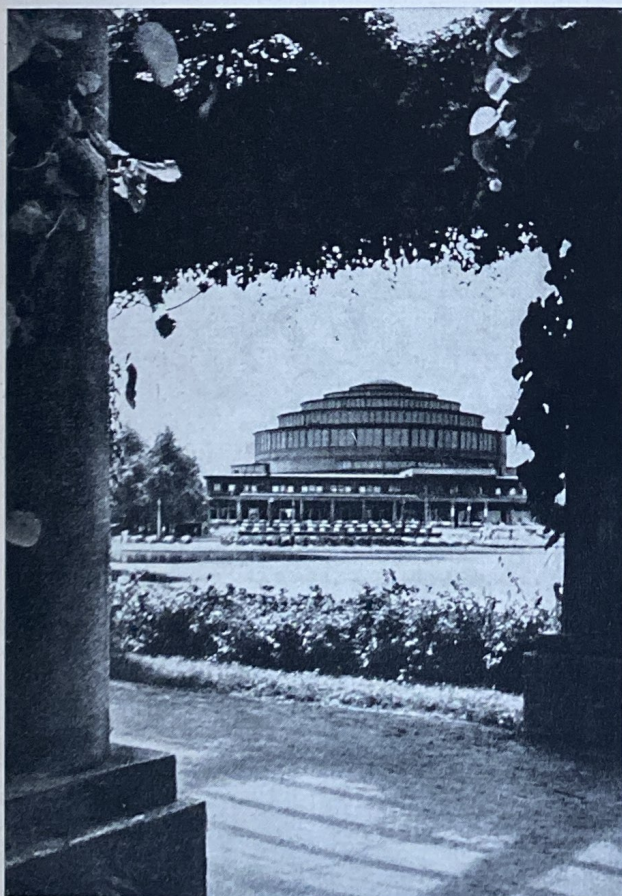
Breslau - Liebigshöhe



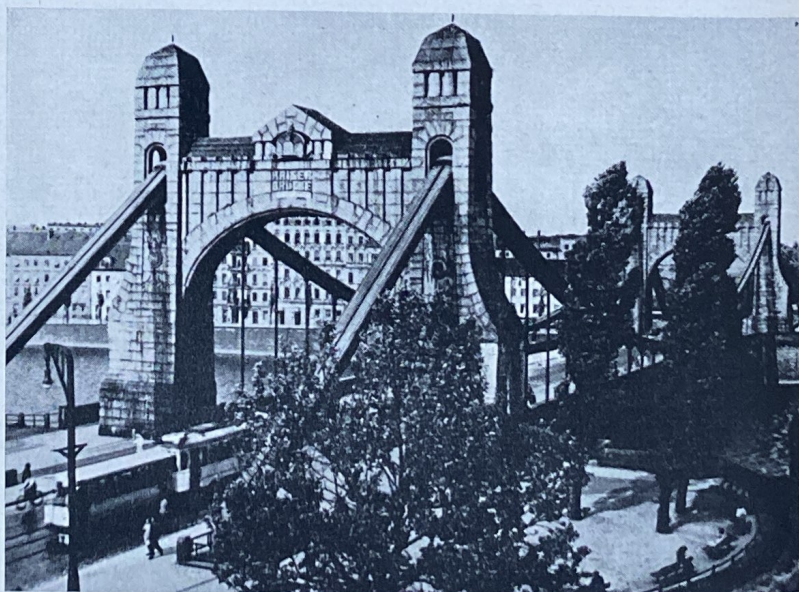
Oswitz near Breslau - Votary Chapel



Sibyllenort Castle, near Breslau



Breslau - Jahrhunderthalle, seating capacity, 15 000



Breslau - Kaiserbrücke, one of the biggest suspension bridges in Germany



The Oder

The Oder is a dignified peasant woman who strides through her land with steady, quiet gait. Lime and coal-dust sometimes soil her skirt; the woodcutter's axe beats time to her monotonous song. She is always busy, she brings her children coal and wood, and all the hundred necessities of life. At Grünberg she takes time to have a drink. Those who share her home are in good hands and happy. When she reaches the sea, she stretches her arms out reverently to greet the Infinite.

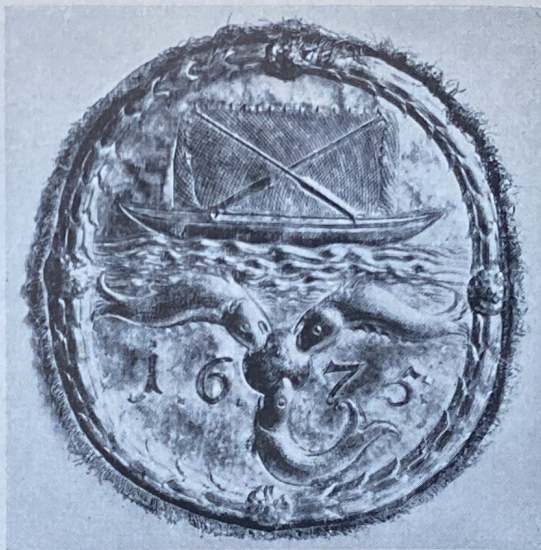
From: "Das Märchen von den deutschen Flüssen" by Paul Keller (born in Arnsdorf in 1873, died in Breslau in 1932)



Plain of the Oder, Silesia



At Neuteich



Form a coffin belonging to the fishers' guild

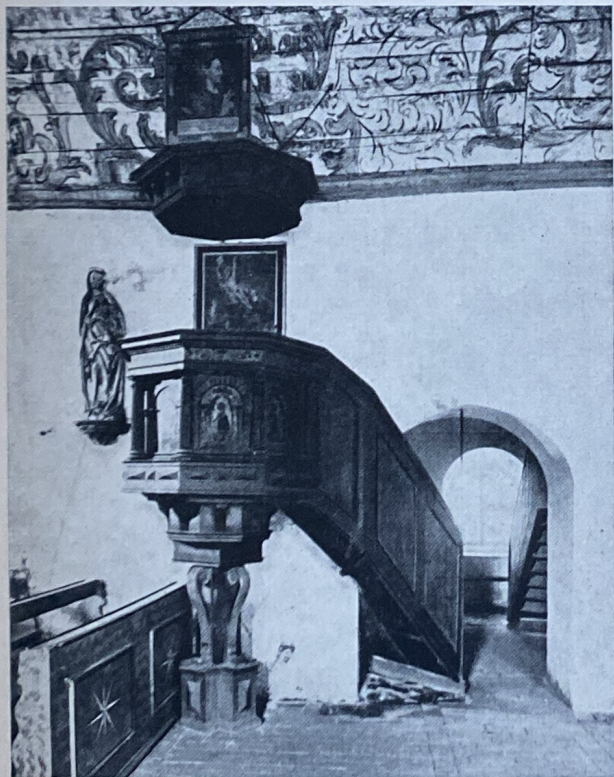
Silesia's fishing lakes lie in the wooded landscape round Militsch and Trachenberg. They yield the "Christmas carp" which, served with the famous "Polish sauce", is the Silesian equivalent of turkey.

In a Meadow

*Round the mossgrown garden fence
that totters under the burden of
years, golden buttercups cluster.
A sparkling brook, rippling in the
sunshine, plays its merry tune
round the house.*

*All the casements gleam. A black
bird flits in the sunshine down
from the roof and hops among
the buttercups. Decked with gay
buds, the young earth proudly
whirls in her bridal dance.*

Friedrich Bischoff (born 26. 1. 1896 in Neumarkt)



Guhrau - Church - pulpit and part of famous frescos





Steinau a. d. O., Panorama

Here the famous Silesian blue printing blocks were made, as early as 1633. Gerhart Stein still uses these beautiful baroque moulds in his factory for refugees at Pulsnitz.

*When God wishes to punish ordinary folk,
he deprives the mighty of their reason!*

Silesian Proverb



Namslau - Castle, Staircase



Kanth - Gallows



Löwen, Kr. Brieg - Castle



Namslau

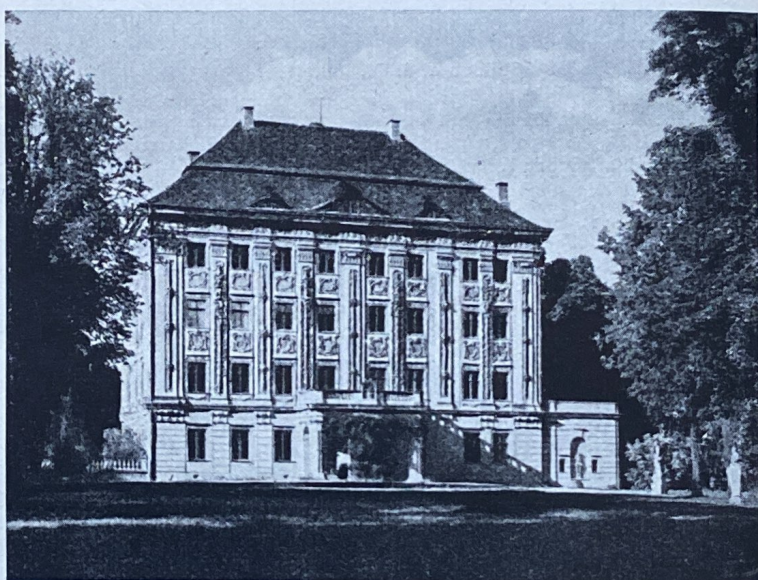


Ols - Castle

Formerly the seat of Ex-Crown Prince of Germany



Lauterbach - A Country House



Groß Peterwitz, Kr. Wohlau - Castle



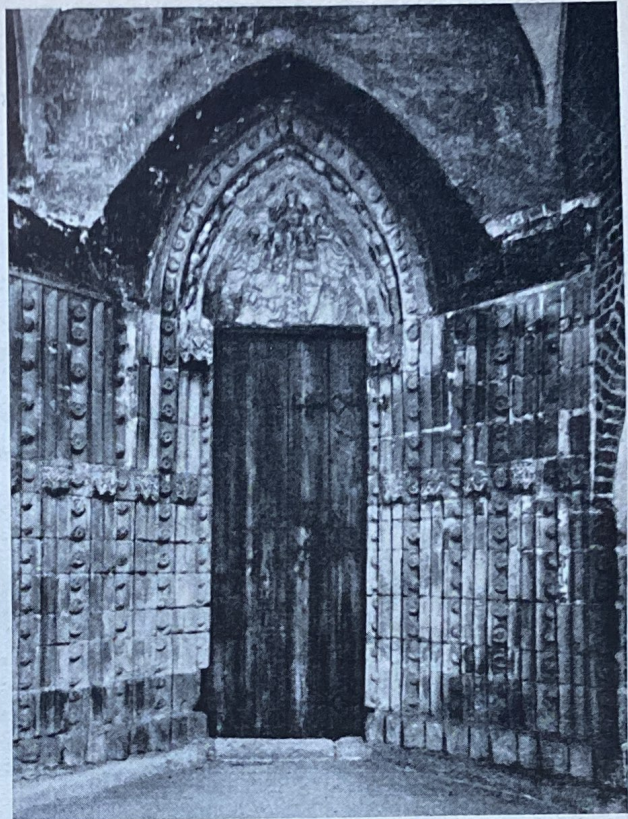
Trachenberg - Stairway in Castle



Trachenberg - Castle

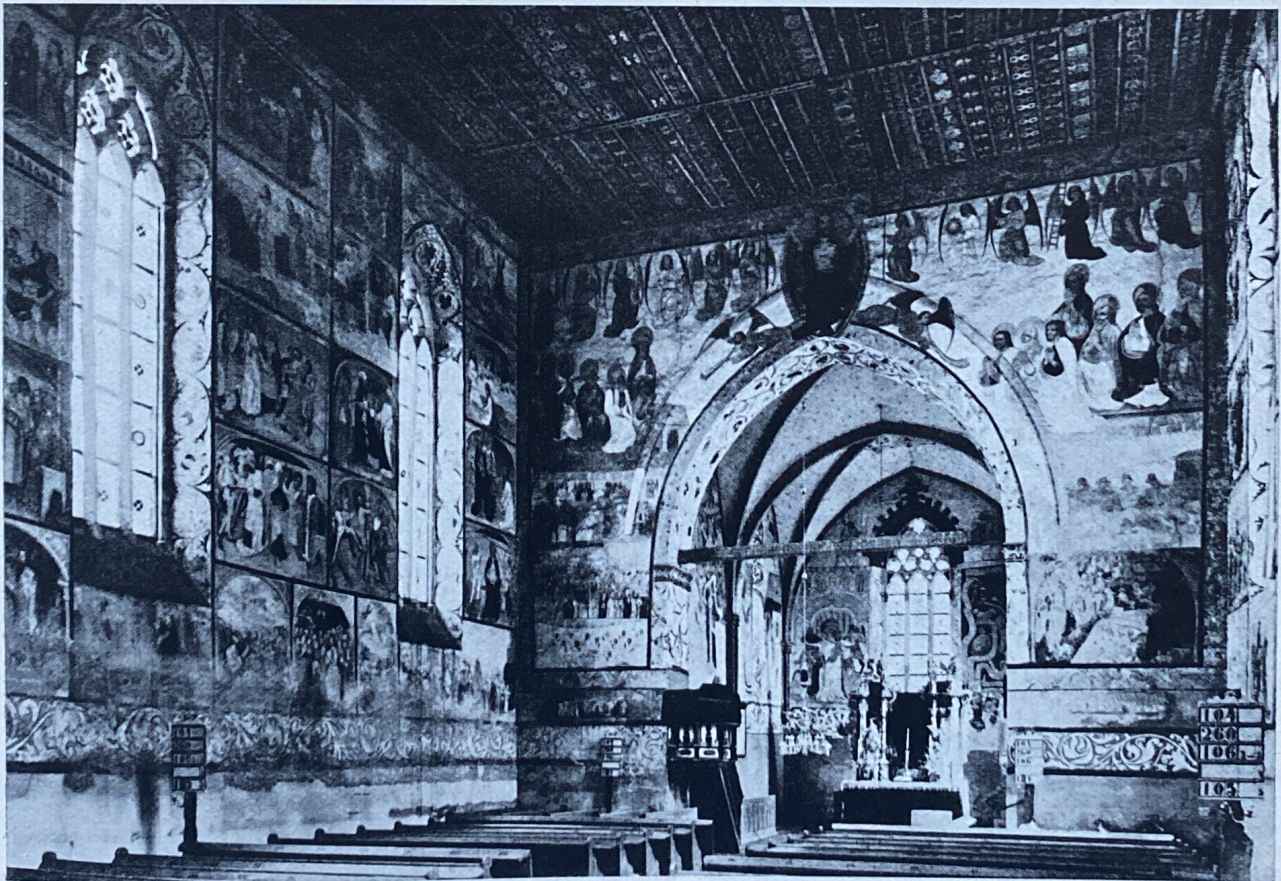


Tinz - Garrison Church

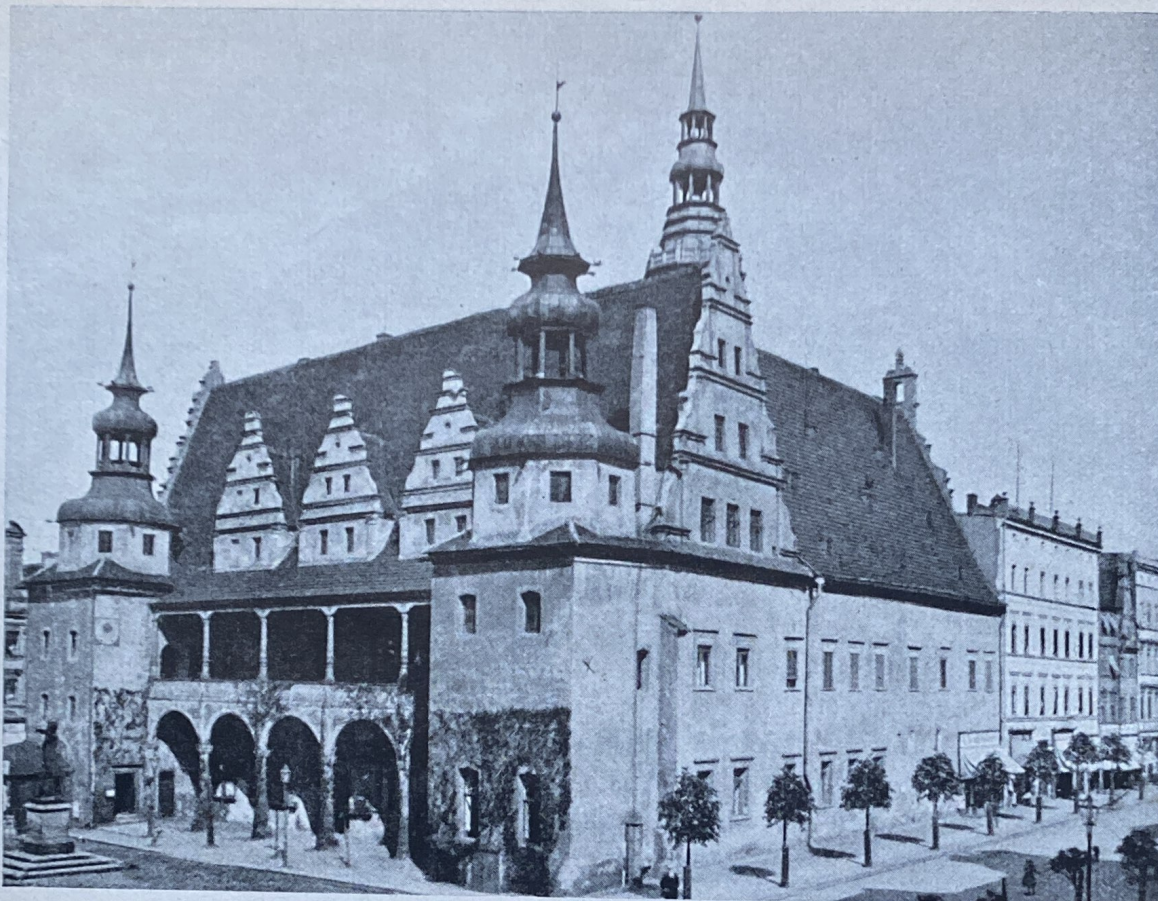


Mollwitz, Kr. Brieg - Portal

Mollwitz was the scene of a battle in the First Silesian War (1741—42). The frescos in the Protestant church, some of which date from the middle of the 13th century, are celebrated.



Mollwitz - Prot. Church



Brieg - Town-hall

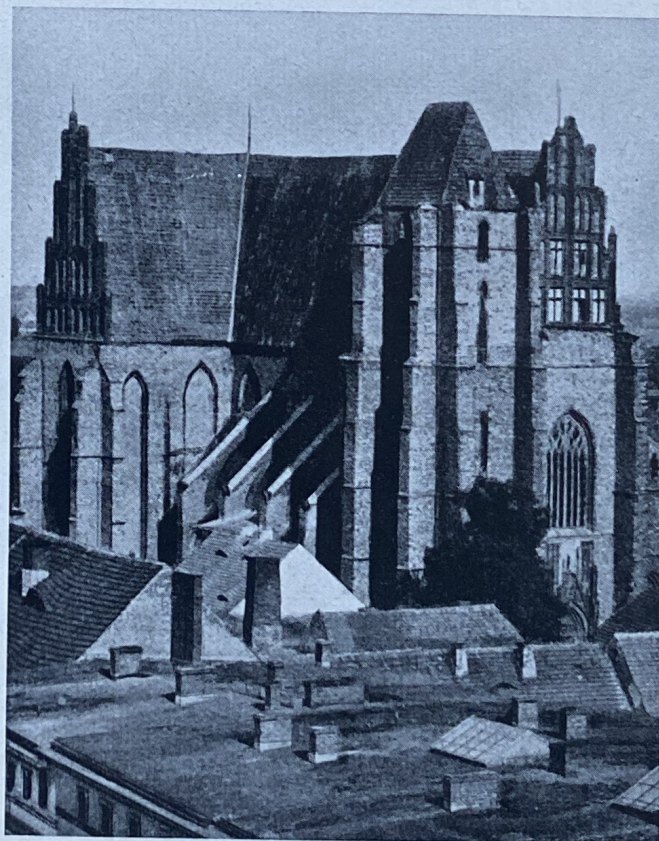
Praise the tree, the kind retreat
That shelters from the summer heat.

Deck the springs with garlands rare
They quench our thirst with waters clear.

Johann Christian Günther (1695-1723, a native of Striegau, the greatest lyric poet before Goethe)



Brieg - Castle Gateway



Striegau - Parish Church



Schweidnitz - Burghers' choir altar (1492)

The New Year

The bells ring in a glad New Year.

Old is man's wretchedness.

The new, the good cometh from God,

The old, the bad from us.

God's mercy is for ever new.

Our sin's as old as time.

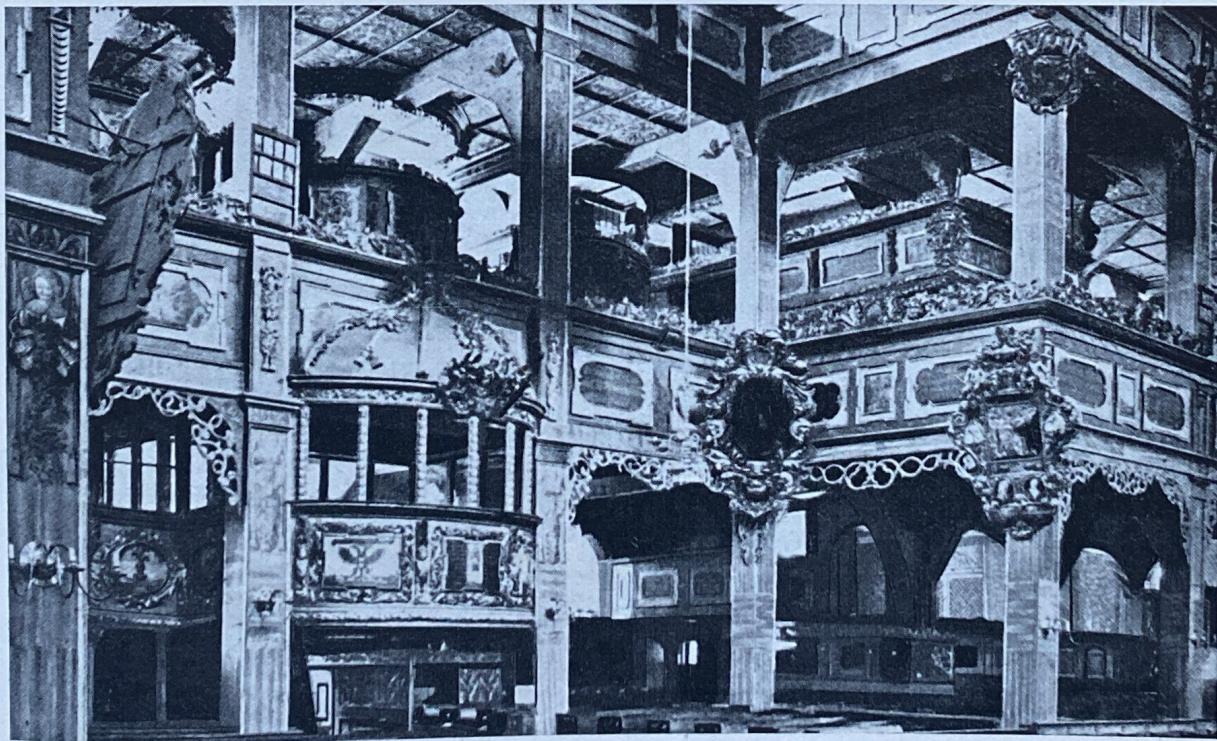
New is our humble penitence,

Ancient, His grace Divine.

Friedrich von Logau (1604-1655), a native of Dürr-Brockut, near Nimptsch



Schweidnitz - Parish Church, the tower 310 ft.,
the highest in Silesia



Schweidnitz - Prot. Peace Church, built after the Thirty Years War



Landscape
round
the Zobten

The Zobten Peak

The Zobten peak, rising from the plain between the Oder and the mountains is Silesia's landmark. The Silingen tribe who lived here for about 1000 years gave the hill and countryside their name. When they left their home about 400 A.D., the Slavs who replaced them continued to call the country after its first inhabitants, giving it the Slavonic form, Slenz. This in turn became Schlesien—Silesia. In ancient times the Siling was a sacred shrine and it preserved this character after Christianity came to the country. The Annakirche and the Chapel on the top of the hill attracted thousands of worshippers. — The so-called "Demon's Stones" (the Bear, Peter's Stone, the Fish, the Virgin, the Swine and the Lion) are probably old frontier stones and not images that had any religious significance. They are, at all events, the earliest sculptures in Silesia.



(Left): "Gipsy's Cross" a secret sign for wayfarers, from the days of gold-seekers



(Right): The head of Peter's Stone, one of the legendary monoliths on the Zobten



Madonna - Zobten (c. 1500)



Zobten - St. Anna's Chapel



Rogau-Rosenau - Whipping post



"Peterstein and Bär"

*Oh, Zobten peak, lovely blue hill!
Like a watchman on a tower
Proclaiming what is good or ill,
Forecasting storm, sunshine and shower.*

From a poem by Karl v. Holtei

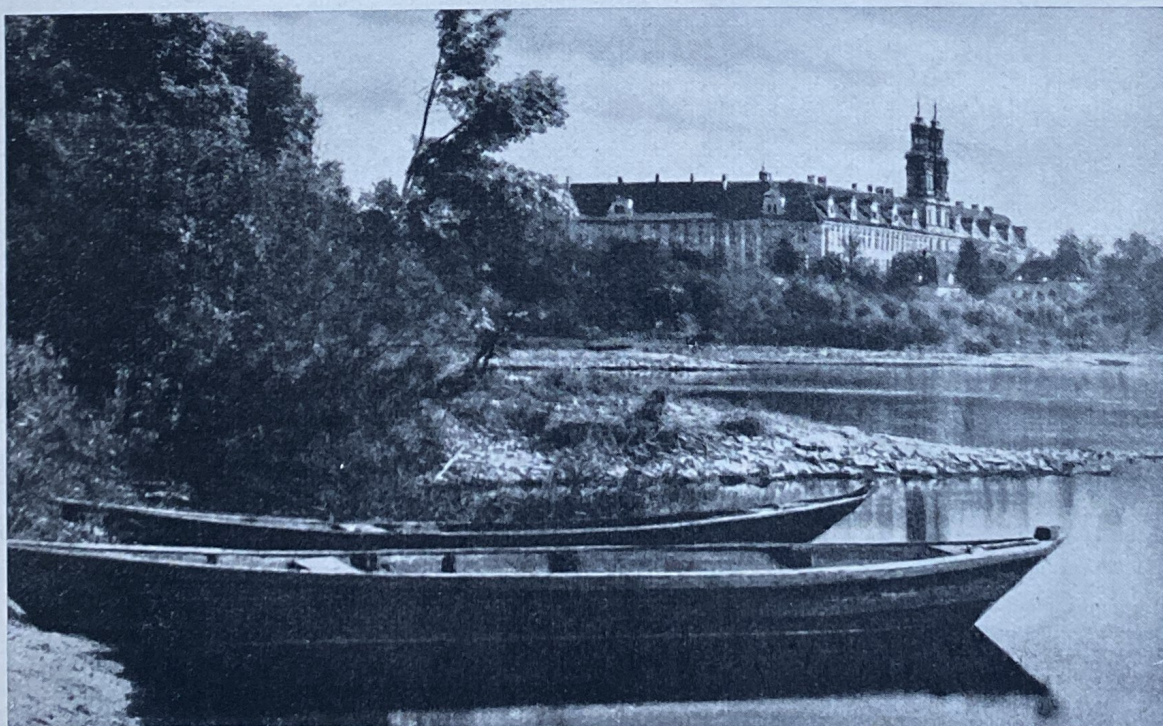
Gorkau-Rosalental was the scene of the annual pageant, "The Marriage Market".



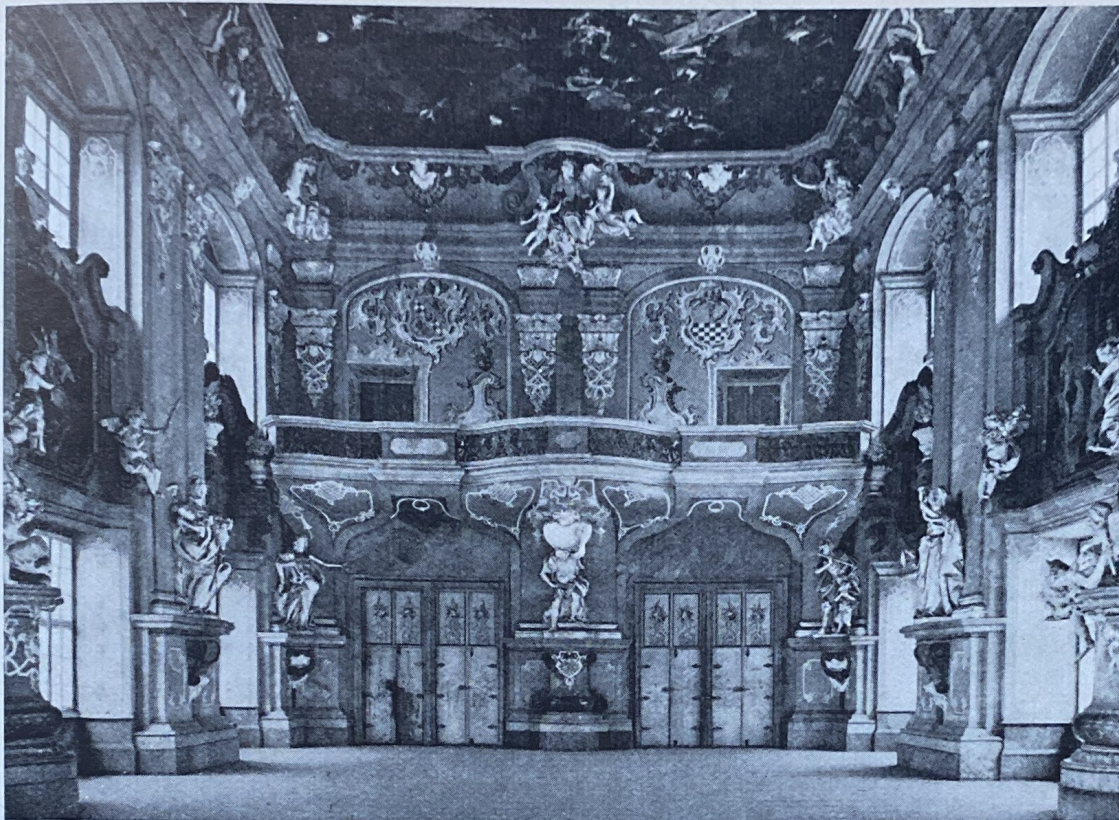
Stoberau, Kr. Brieg - Interior of typically Silesian church, built of chipped wood

Leubus Monastery

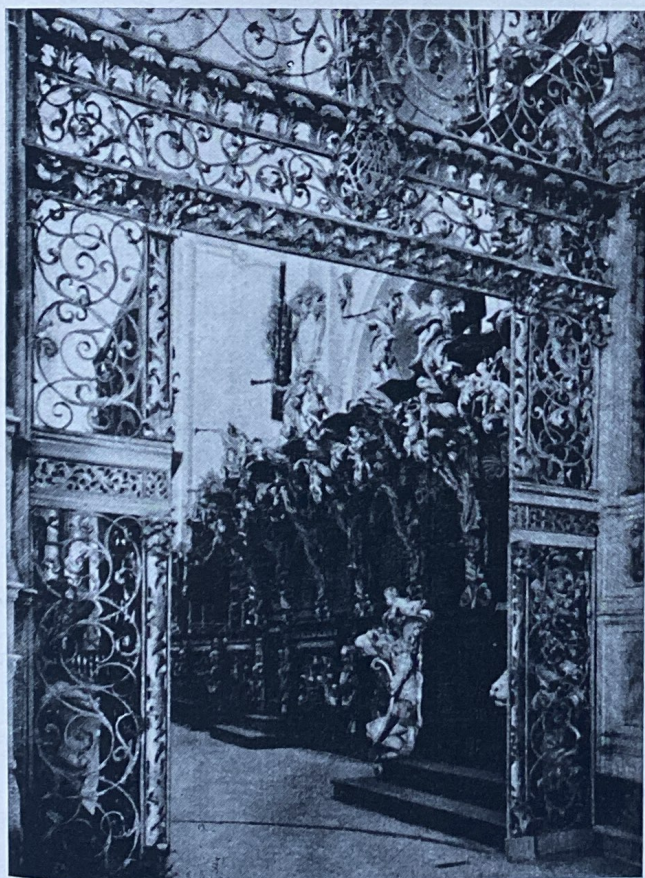
North-east of Liegnitz, Leubus Monastery rises from the plain of the Oder. It was founded as the seat of the Cistercian Order in Silesia by desire of Boleslaus the Long, whose tomb with its black-and-white eagle is here. His son was Duke Henry I, husband of St. Hedwig. Surrounded by dark, ancient oak-forests, Leubus has a more extensive lay-out than any other monastery in the East of Germany. Its west front, 670 feet long, is one of the most imposing façades in Europe. In recent years the monastery accommodated a famous asylum for mental cases.



Leubus Monastery on the Oder



Leubus - Princes' Hall



Leubus - Monastery Church



Leubus - Monastery Doorway with Austrian double eagle



Trebnitz - Monastery Church



St. Hedwig's Grave

*Princess noble and serene
Of thy sex majestic queen,
Star illumined by God's light
Guard Silesia day and night,
O, St. Hedwig!*

*Be our mother, good and strong,
Shelter us from harm and wrong,
Keep us in this wicked time
From the Evil One's design,
O, St. Hedwig!*

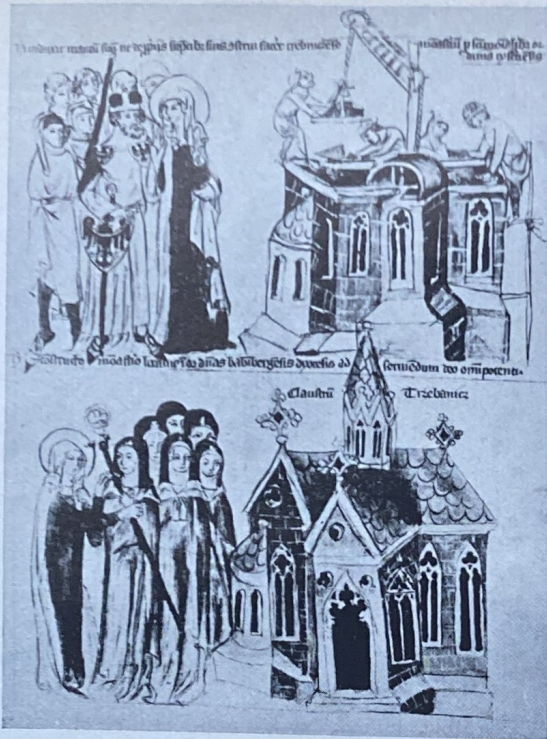


Statue of St. Hedwig, Trebnitz

*To thy folk in darkest night
Thou didst bring the guiding light
Of faith to guide our wand'ring feet
To thy God in Heaven's seat,
O, St. Hedwig!*

*Guard and tend the precious seed
From every evil, hostile deed!
Bless with loving mother-hand
All folk in Silesia's land,
O, St. Hedwig!*

From a hymn by P. Erwin OFM.



From the Legend of St. Hedwig
Schlackenwerther Mss., 1353



Trebnitz - Tympanum, Monastery Church

Trebnitz

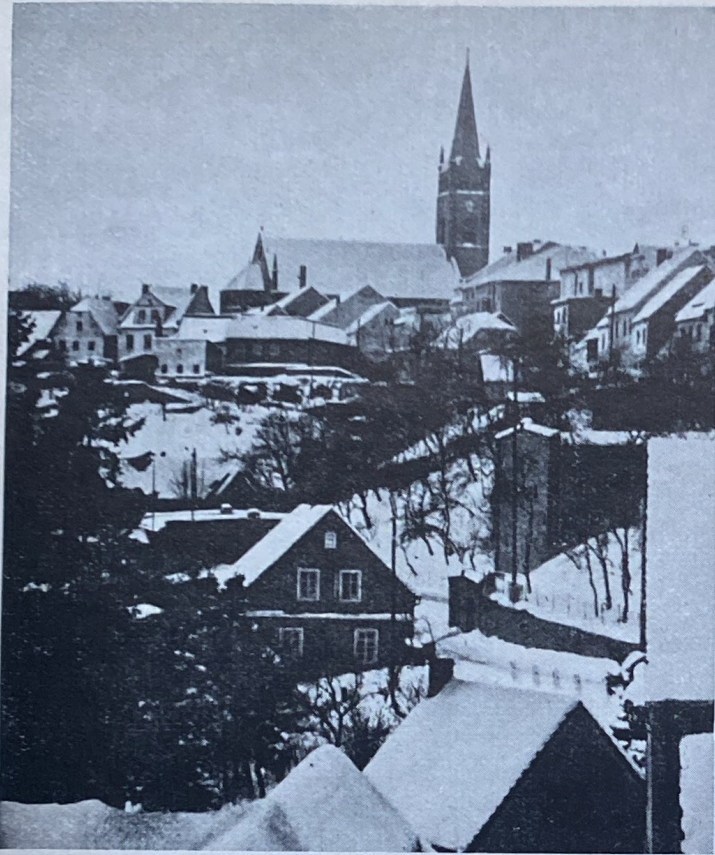
This convent, founded in 1202 by St. Hedwig, Silesia's patron saint, was the only Silesian convent for nuns of the Cistercian Order; at the time of the expulsion, it was the mother-convent of more than 3000 Sisters of St. Borromäus. For 700 years countless pilgrims flocked yearly to St. Hedwig's grave.



Münsterberg - Patschkau Gate



Münsterberg - Interior of Minster



Nimptsch, the oldest Teutonic settlement in Silesia. The native place of dramatist Daniel Casper von Lohenstein (1635-1683) and of Ernst Schenke, a well-known Silesian poet.



Freiburg - Town-hall

*You may build yourselves temples of marble, and
scratch gold together with gouty miser's claws, or
make a proud name for yourselves in mighty books of
learning, but when Fate snips your life's thread with
her shears, you must leave all treasures, wealth, ho-
nours and titles, all learning and art. You can take
nothing with you except your shroud.*

Daniel Casper von Lohenstein



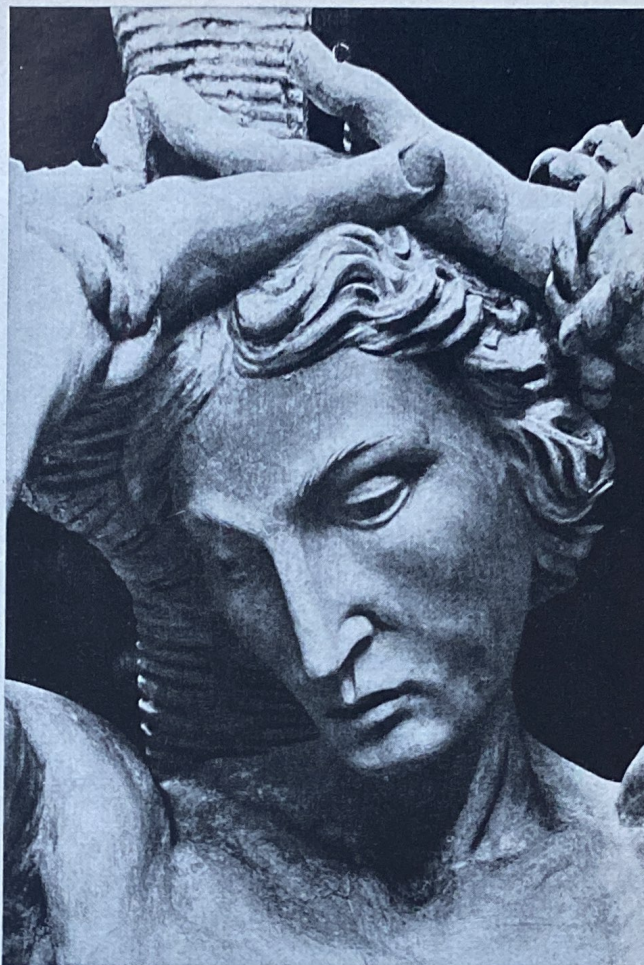
Frankenstein, called the "Silesian Pisa" because of its leaning tower



Waldenburg - Bäckerstraße
The centre of Central Silesia's coal-fields



Strehlen - Parish Church
One of the biggest granite quarries in Europe is near Strehlen

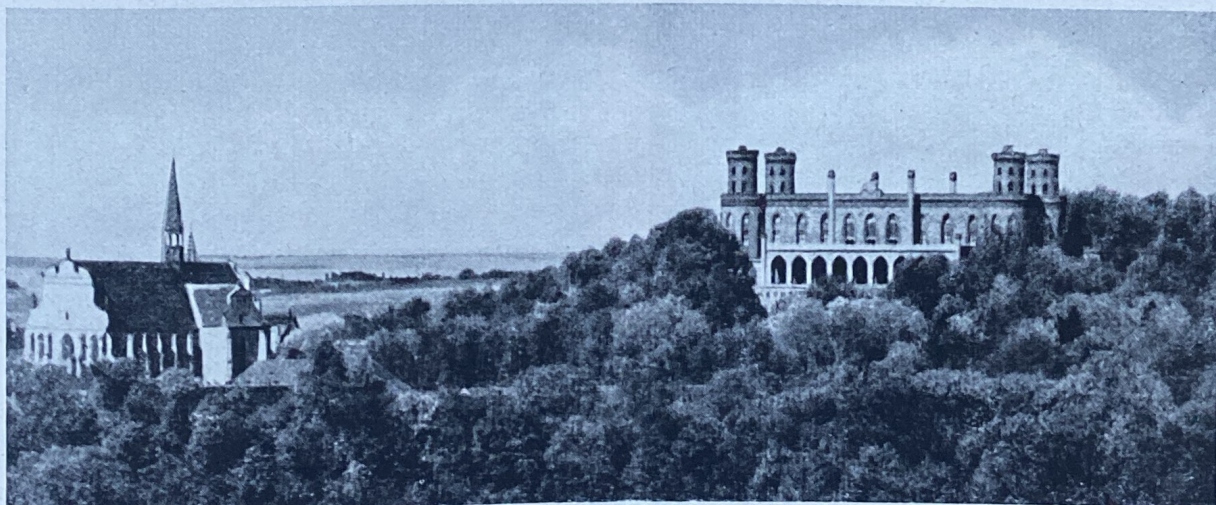


Right:
Pantaleon, life-size statue of one of 14 Succourers in Camenz Abbey, made between 1710 and 1720 by Anton Jörg, the Camenz sculptor (born in Kappel, Tirol). Other works by him are: the Trinity Pillar in Habelschwerdt (s. p. 78), the Pillar of the Virgin in Leobschütz (Information from Geistl. Rat Paul Skobel, formerly priest in Camenz)

Camenz

Schinkel, the famous architect, planned the Castle, but it was not built till 1870.

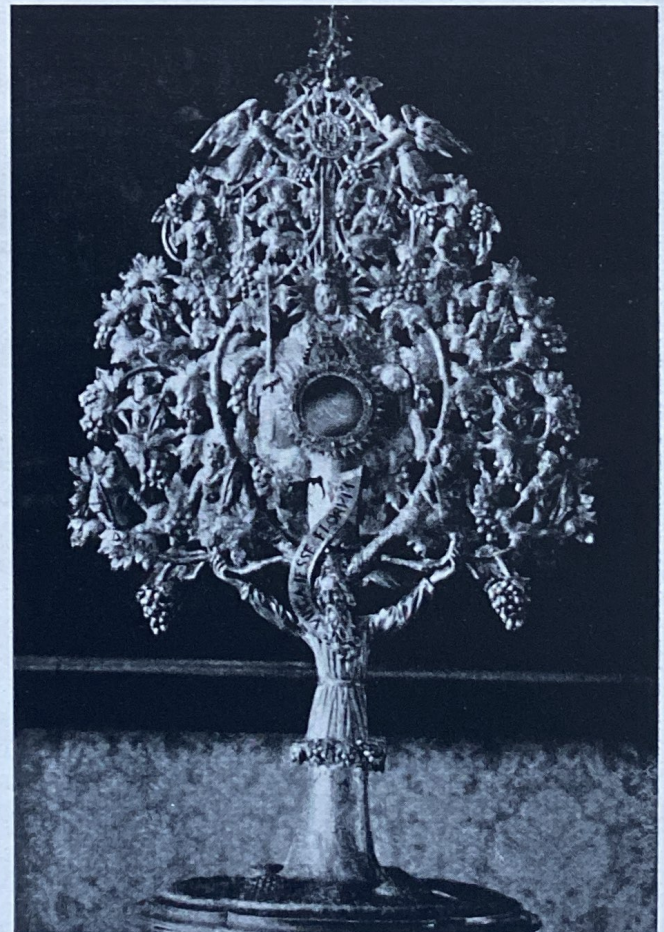
There is a good story of Frederic the Great and Camenz Abbey. On one of his rash visits of inspection to this district, he almost fell into the hands of Hungarian bandits, but managed to take refuge in the Abbey Church. In spite of his pursuers' searches, they failed to find him there, for they could scarcely have been expected to recognize the notorious scoffer in one of the praying monks, half hidden by his cowl. The story may be an invention, but the close friendship that existed between Frederic and Stusche, the Abbot at the time, until the latter's death, is an historical fact.



Camenz Castle and the Monastery Church, which was founded in 1210 by Augustine Canons, and taken over by Cistercians in 1247



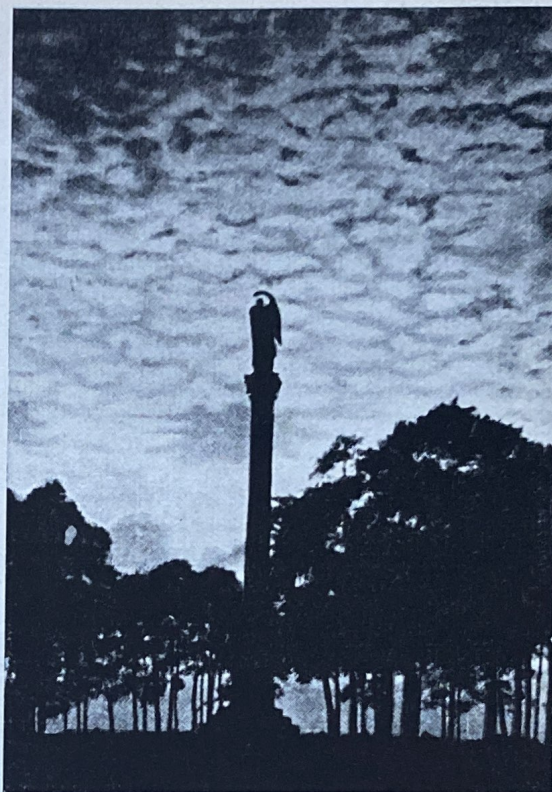
Heinrichau - Prelacy of former Cistercian Monastery, called after Duke Henry I, husband of St. Hedwig. Its present form is the work of Matthias Kirchberger, a Bavarian architect, who also built Camenz Abbey towards the end of the 17th century. In 1812, this monastery was secularized with the others.



Heinrichau - Choir pews in Abbey and the "Geschlechtermonstranz" (1671) by Christian Menzel the Elder, an ancestor of Adolph von Menzel, the famous Breslau artist



Fridericus Eagle, Silberberg Fortress



Battlefield of Leuthen

"Now thank we all our God . . ."

Thus sang the Prussians after the fierce Battle of Leuthen, fought on 5. 12. 1757, in the Seven Years War. For Maria Theresia of Austria, it meant the loss of Silesia; she complained that her fertile garden had been taken from her, and that she had been left with the fence round it.



Wohlau - Town-hall



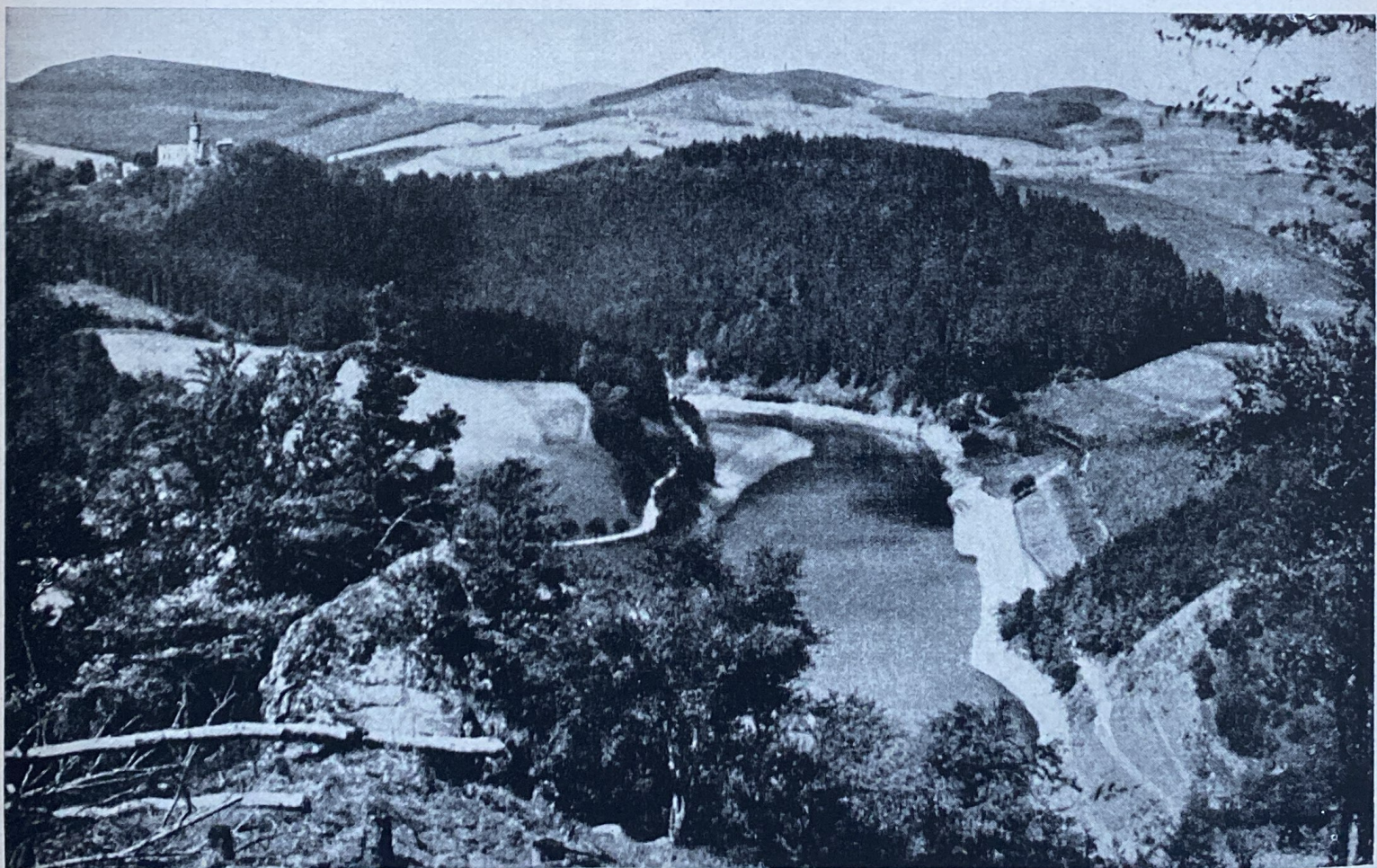
Ohlau - Piast Castle, Portal



The Kynsburg



St. George, Ols (c. 15th c.)



Dam in the Schlesiertal



Fürstenstein - Castle



Gottesberg, View from Friedenshöhe towards Ochsenkopf



In the Eulengebirge



Dorfbach - Eulengebirge

The Music of Home

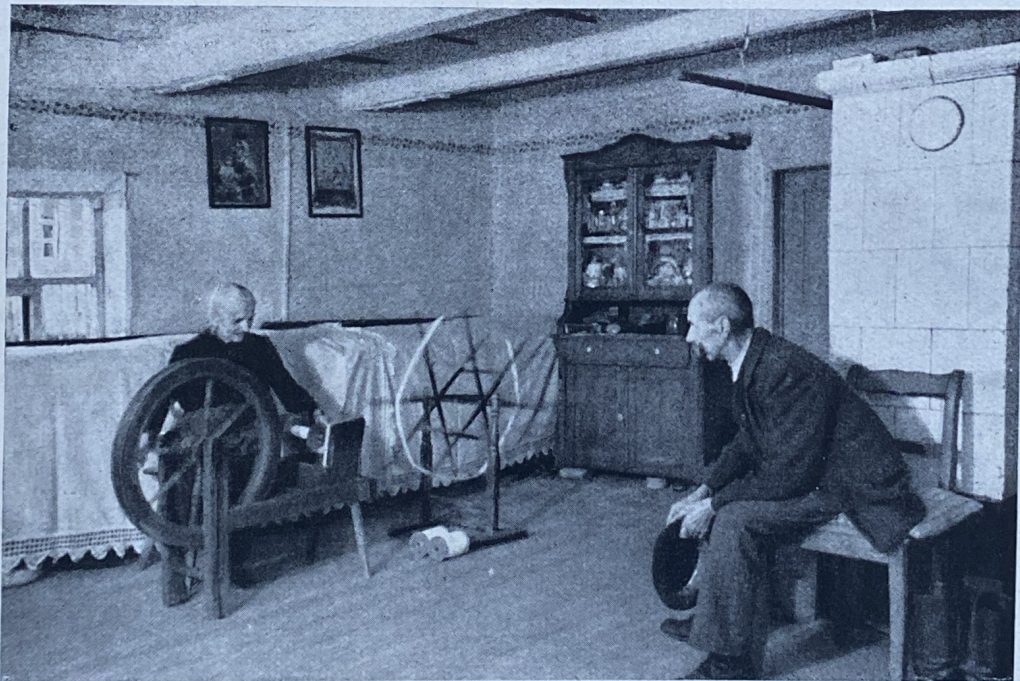
*Brooks and waving tree-tops never cease
To weave their charm. Where'er we go,
We'll ne'er find peace.
These haunting songs we'll always hear,
Their magic music still will cheer
Our loneliness.*

From "Die Heimat", a poem by Joseph von Eichendorff (1788-1851, born at Lubowitz Castle, near Ratibor)



Industrial Country round Waldenburg

Waldenburg is the center of the Lower Silesian coalfields and is also celebrated for its porcelain. It has always been a distressed area, having suffered all the consequences of a short-sighted industrial policy. Living conditions among the weavers in the Eulengebirge not far away were equally wretched. Gerhart Hauptmann's play "Die Weber" is a passionate accusation of such conditions.



Old Hilse: Ah'll bring ye the wheel, Mither.
Mother Hilse: A'right. Bring it.
Old Hilse: Ah'd gie a lot to tak it frae ye.
Mother Hilse: An what wud Ah dae wi' masel? Ah'd jist weary.
Old Hilse: Ah'll wipe ma fingers. We munna get grease on the yarn.
Luise: Ah canna min' when we had onything greasy to eat.
Old Hilse: Gin we hae nae fat, we eat tatties, and gin we hae nae tatties, we eat bran.

From "Die Weber", a play by Gerhart Hauptmann



Every Jack has his Jill



Schönjohnsdorf near Strehlen - Castle



Thannhausen, Kr. Waldenburg



Neurode - Kunzendorf Lauben Arcade



Reichenbach - Eulengebirge

County of Glatz



Wunschelburg and
Heuscheuer Hill, often
raided by Hussites.

Glatz, an old fortified town, is the heart of the "county" which is protected by a wall of heights — the Eulen, Heuscheuer, Adler Hills, the Glatz Schneegebirge and the Reichenstein range. The district is a precious jewel in Silesia's crown, famed for its spas at Reinerz, Kudowa, Altheide, Landeck, and Langenau which Rübezahl himself had chosen as a "summer residence", Popular fancy has associated his name with all the strange shapes that have been weathered out of the rock; his whole magic garden is up on the Heuscheuer — the "laden camel", the "needle's eye", "grandfather's chair" and all the rest of those fantastic toys. — This romantic landscape gave us three of Silesia's illustrious sons: Hermann Stehr, a lyric poet of rare gifts, Friedrich Kayßler, the gentle poet, who made a name as an actor and Joseph Wittig, the seeker after God, a man full of compassion.



Maria Schnee - Wölfelsgrund



Reinerz - The oldest paper-mill in the East



Bad Kudowa - Kurplatz



Landeck - Arcades on the Ring



The highland town of Habelschwerdt.

Hermann Stehr was laid to rest here in 1940, in his native town.



Ober-Langenau - Church

Die Kummernis

To be spared from marrying the pagan husband destined for her, by her father, a German duke, the princess, later a saint, implored God to disfigure her. Thereupon these strange whiskers grew on her face, which so enraged her father that he had his rebellious daughter crucified. This popular martyr is said to have given a poor fiddler the golden shoe from her right foot as she hung on the cross. This legend arose in Germany in the 15th century and had its origin in the clothed statue of Christ (Volto Santo) in Lucca and its may copies.



The "Kummernis" - Habelschwerdt (Early 13th c.)



Reichenstein,

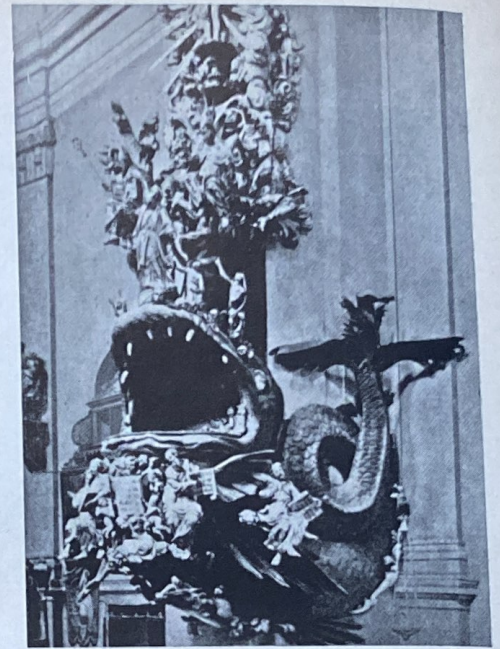
famed centuries ago for the gold found there, later for its arsenic production



Habelschwerdt - Pillar of the Trinity



Miracle-Working Image, Wartha

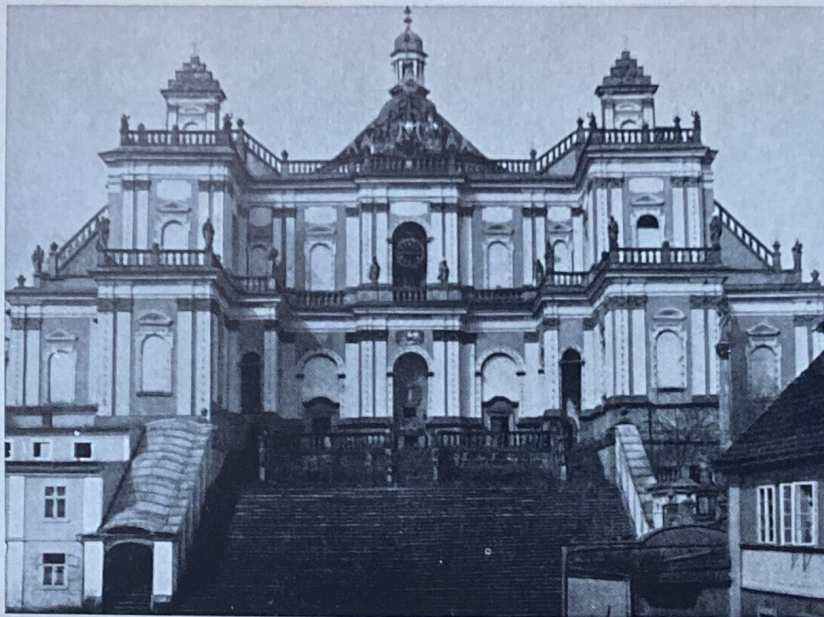


The Whale Pulpit, Reinerz

Wartha has a charming situation in the narrow winding valley of the Glatz Neiße. Its provostry was founded in the 13th century by the Camenz Monastery. Silesia always cherished the Virgin Mary in particular. Nobody could ever forget Albendorf, "the Silesian Jerusalem". In the 18th century, a nobleman called Osterberg, had made the place an exact copy of Jerusalem, with its Calvary, its Pond of Bethesda, its Brook Kedron and the stations of Our Lord's Passion. Every year about 200,000 pilgrims crept up the stair of the "Jerusalem" shrine, praying on their knees. When it grew dark on Feast Days of the Virgin, the church façade was illumined by many little coloured lights. The myriad lights twinkled in the darkness while pilgrims raised their voices in heartfelt praise to the Queen of Heaven. An unforgettable experience!



Wartha, a place of pilgrimage



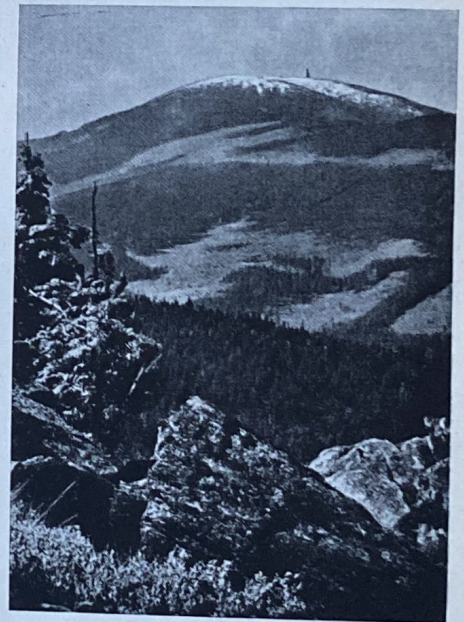
Albendorf - The Pilgrimage Church



Heuscheuer - The "laden camel"

*High in the snowy mountains
A spring runs clear and cold,
Whoever drinks its waters
Will ne'er grow weak or old.
Oft in these sparkling waters
I've cooled my parched tongue.
I fear not age nor sickness
I stay for ever young.*

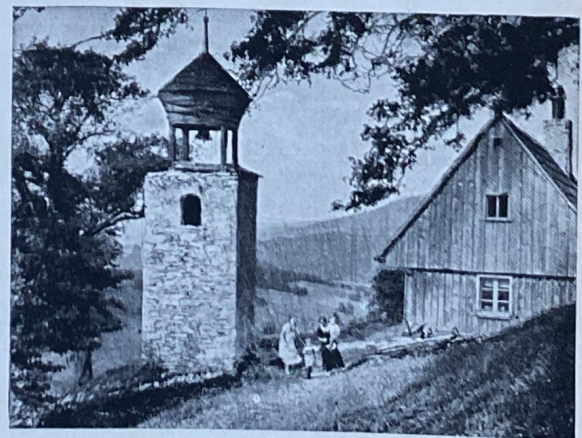
From Silesia



The Glatz Schneeberg



Old Smithy



Kressengrund near Glatz



Interior of Albendorfer Pilgrimage Church



The Glatz Madonna

We pray Thee,
Our God,
to make Silesian
loyalty as lasting
as Thy hills.

Karl von Holtei



Glatz - Brücktor-Bridge and Minorites' Church



Glatz and its fortress, built by Frederic the Great



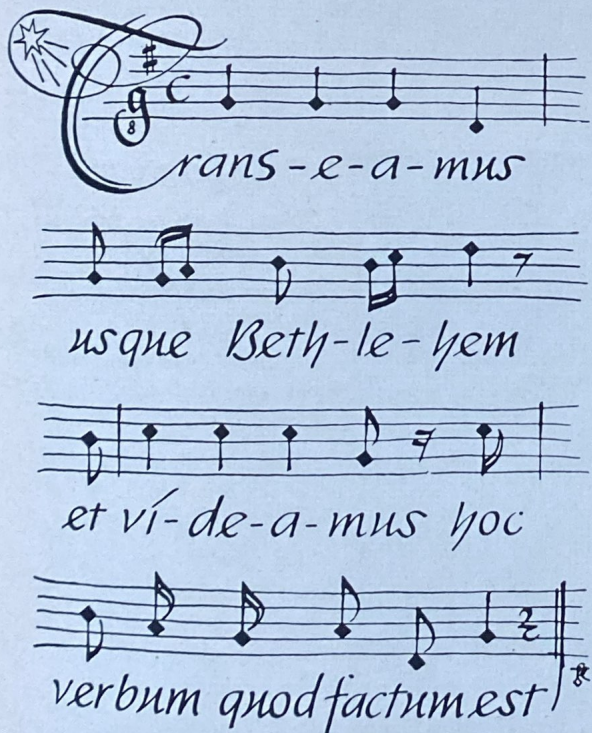
The Christmas Crib, Wartha

O'er the Hills

O'er the hills the wind blows wild
 Mary rocks her little Child
 Here there is no cradle-band
 For Mary's lily-white, gentle hand
 "O Joseph, Joseph, husband mild,
 O help me cradle my precious Child."
 "How can I help thee, thy Child to tend
 My fingers stiff I scarce can bend?"
 Bye-bye-lullaby"

Old Silesian Folk-song

Et in terra pax hominibus bonæ voluntatis

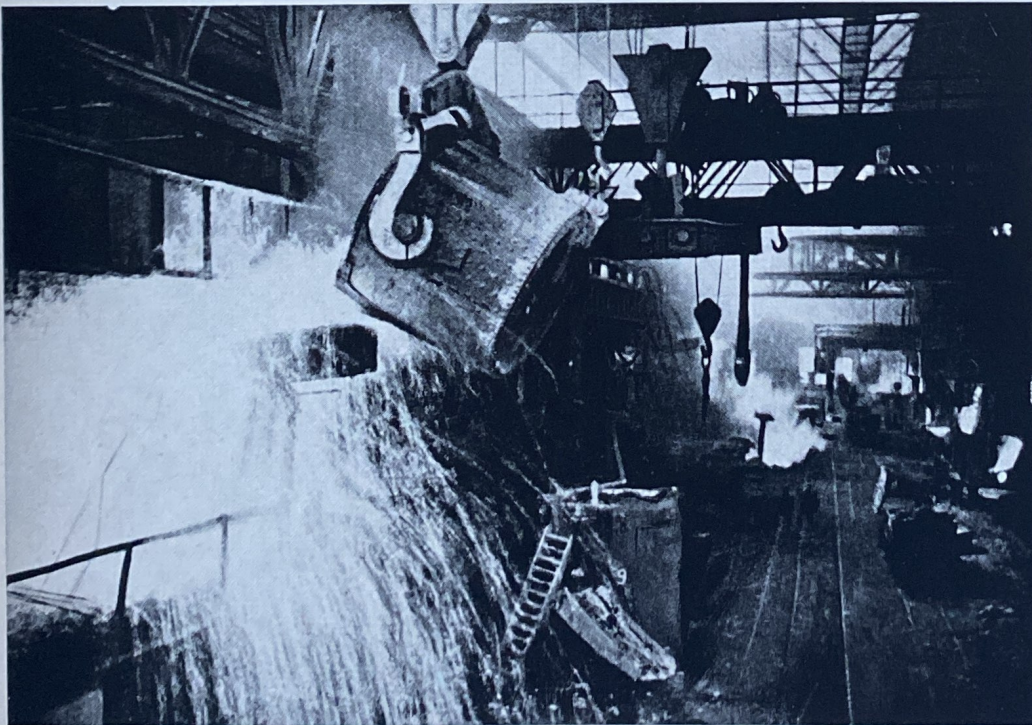
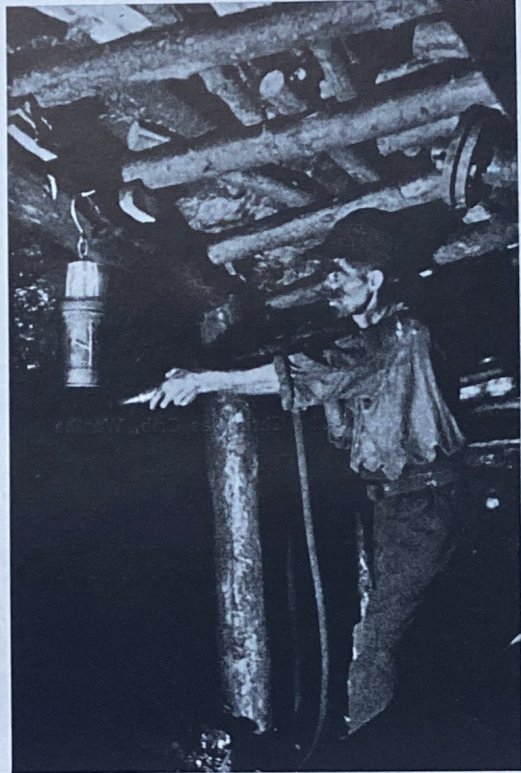


Silesian Carol



Girl Kneeling, from a tombstone - Rothbach, Kr. Breslau (c. 1600)

UPPER SILESIA



Underground

Down, down we bend our bare backs in silence. We often sink comrades, before we rise again.

All hands to the drift! Hew out the coal with mighty blows of the pick! Hew out the word "freedom" from the rock's stony face and liberty will be yours!

"Be yours" the crumbling earth echoes, as we listen in awe and silence. We often sink, comrades, before we rise again.

Hans Niekrawietz

Iron Foundry



"Steel Rolling Mill". Painted (1875) in Königshütte by Adolph von Menzel (born in Breslau in 1815, died in Berlin in 1905)

In addition to its deposits of precious and other metals, and to its varied forest and agricultural produce. Silesia has a sound economic basis in its great coalfields. While it has been calculated that British coal deposits will be exhausted in 300 years, Silesia's coal will last for a millenium. Lime, cement and iron were also flourishing industries. In the 13th century already, German miners had discovered Silesia. But it was not till the days of Frederic the Great and the Prussian officer, Reben, that the country was completely industrialized. Iron industry in the Olsa district dates from the time when the country belonged to Austria.





Crucifix

M. L. Willmann

Homeless

*Homeless and lost, we wander o'er the earth,
Weary and hopeless, groping through the maze
Of life, far from the country of our birth.
Others have quiet nights and happy days*

*Among their kith and kin. Sometimes at night
A curtain, blown aside by gentle breeze,
Reveals a room of friendly warmth and light,
Where young and old sit chatting at their ease,*

*While we, like straying cats or beggars poor,
Outcast and desolate, of love bereft,
Turn in despair from barred, closed door,
To seek a resting-place. We who have left*

*Unwillingly our land, are forced to go
Forever homeless, wand'ring night and day
'Midst folk who heed us not. They little know
That we're their shadows till eternity.*

Max Herrmann — Neisse (born in Neisse in 1886,
died, an exile, in London in 1941)



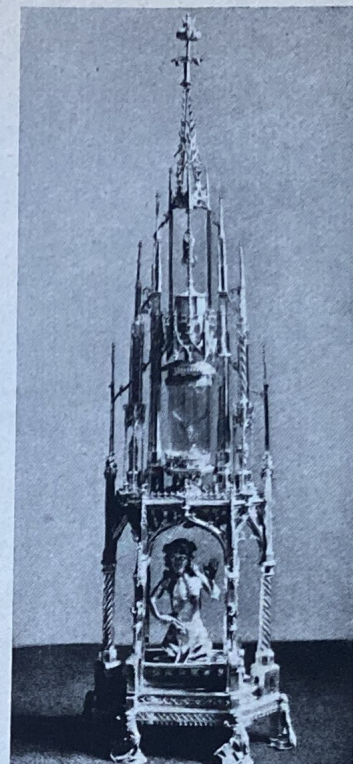
Neisse - Kammereigebäude and the "Schöne Brunnen" by Wilhelm Helleweg, 1886, (the Austrian double eagle on the top)



Ratibor - Parish Church and its Tower Monstrance (Cast in silver and gilded, 4 ft. high, 1495)

Neisse, "The Silesian Rome"

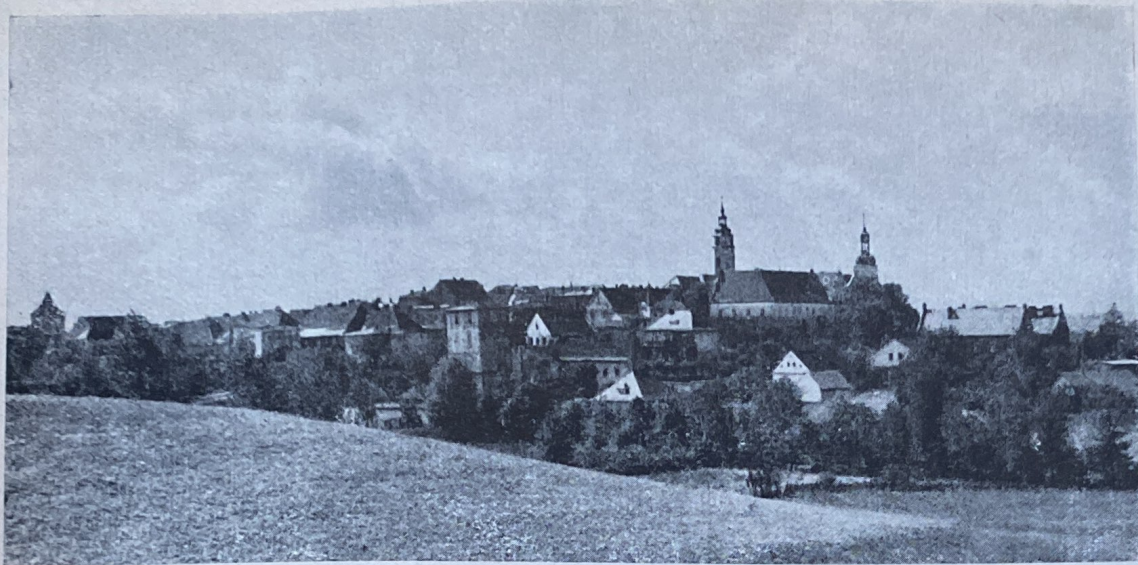
—so-called on account of its many churches and convents and because it was once the residence of the prince-bishops of Breslau. Eichendorff found his last resting-place in the Jerusalem Cemetery here. Neisse was the home of the "Grey Sisters" and "Heiligkreuz", the monastery of the Styl missionaries, is of importance also. Neisse is the birth-place of the movement known as "Quickborn" (Dr. Bernhard Strehler). One of its leaders, Professor Clemens Neumann established the "Heimgarten", the first centre of adult education and published the "Spielmann", one of the best known song-books for young people. The first East German college for peasants was founded in the Friedrichstadt (where Frederic the Great had a fortress); arts and crafts were taught by Prof. Zutt, Alfred Gottwald and others in the "Ostdeutsche Kunstwerkstätten". — Nor must we forget the "Neisser Konfekt."



Neisse - St. Jakobus and the Bell Tower, built by Heinrich Parler



Neisse - Bischofsstraße with former Episcopal Palace



Zülz
View of town

INDUSTRIAL TOWNS



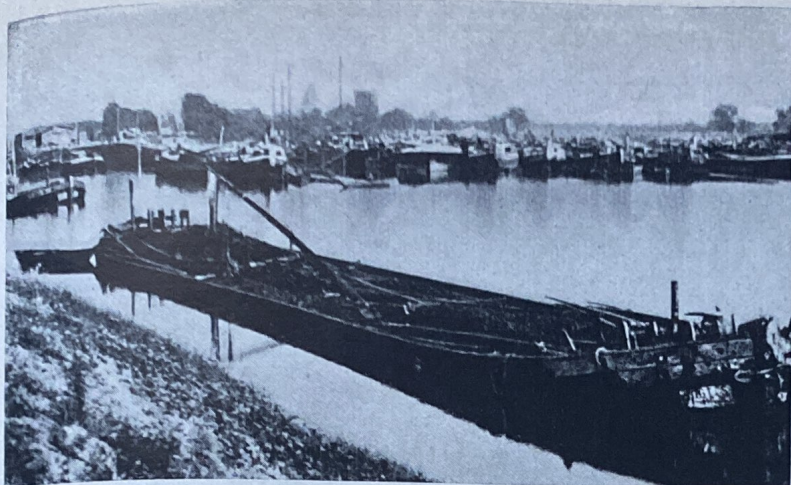
Gleiwitz



Beuthen - Town-hall



View of Beuthen, in the background, Deutsch Pikar with its churches



Cosel - Oderhafen

According to statistics for 1937, Cosel Harbour with a turnover of 3.8 million tons of freight was one of the largest inland harbours in Germany, its trade being equal to that of the sea-port, Stettin. In-coming goods included above all ores and artificial manures. Ships leaving the harbour carried coal, building materials, grain, sugar, lime, cement, pulp and paper.



Königshütte - Town Savings Bank

The Silesian sleeps as soundly as a Fleming, jumps up at daybreak like the energetic Franconian, works like a Pole, and dreams through the dusk till darkness, led on the left by a sentimental Bohemian, and on the right by a dreamy Thuringian.

Hermann Stehr



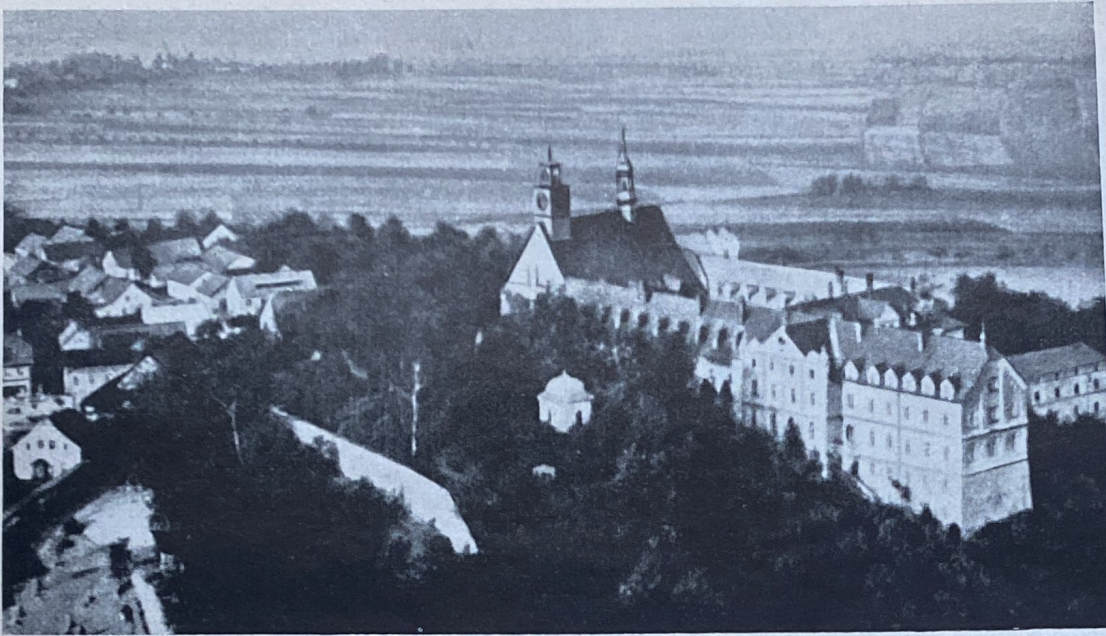
Gleiwitz - Church of All Hallows



Hindenburg - Centre of town, Peter-Paul-Square



Kattowitz, Town Theatre



The Annaberg with the
Franciscan Monastery

The stranger must not think that Upper Silesia is merely a "Black Country" with slag-heaps and chimneys under skies dark with smoke. Do we not find Eichendorff constantly returning in his works to the dark woods of his Upper Silesian home with their mystery and compelling beauty? There is no tribe in all Germany more hospitable than the inhabitants of Upper Silesia. But the sorely-tried people of a province that has been the scene of such cruel wars have always had a heavy cross to bear. Annaberg, the shrine of Silesia, has itself witnessed indescribable suffering and woe.



The Miraculous Image of Annaberg



Bischofskoppe (2600 ft.) and the Silberkoppe



St. Barbara (15th c.), Patron Saint of miners

St. Barbara

*Thy Bridegroom now is come
To lead thee to His home,
From out thy darkest night,
Barbara, St. Barbara!*

*From need and travail sore
Thou'rt safe for evermore
In Heaven's mansions bright,
Barbara, St. Barbara!*

*All miners pray to thee,
Their guide and friend to be,
And lead them to the Light,
Barbara, St. Barbara!*

*With thy protecting arm
Keep them from ev'ry harm,
From sin and evil's might,
Barbara, St. Barbara!*

*Till with thy help they go
From this sad vale of woe,
And rest in God's own sight,
Barbara, St. Barbara!*

Rudolf Jokiel



Zyrowa on the Annaberg



Ziegenhals - Parish Church



Rosenberg - St. Anne's Church. The nave was built in 1518 of pine.
In 1668 the 5 chapels were added.



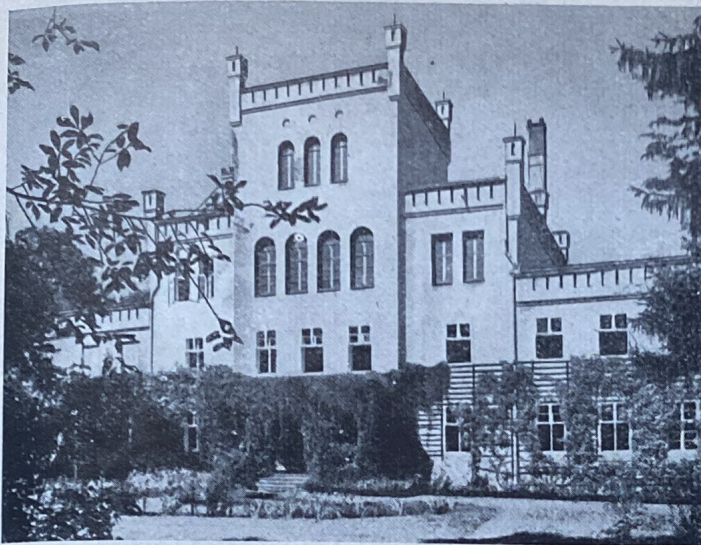
Carlsruhe - Kavalierhäuser

Let others bury their heads in text-books, we will study Nature's great picture book, that God has opened for us.

Joseph Freiherr von Eichendorff (born at Lubowitz Castle near Ratibor in 1788, died at Neisse in 1857)



Ruins of Tost Castle, often visited by Eichendorff in his youth, and the Tost Wa er-mill, associated with his famous song. "In einem kühlen Grunde".



Lubowitz Castle, near Ratibor

It is a fine star that shines the brighter,
the darker the night of misfortune.

Joseph von Eichendorff



Oppeln - capital of district of Upper Silesia

In einem kühlen Grunde
Da geht ein Mitternacht
Mein Liebste ist verschwunden,
Die dort gestorben ist.

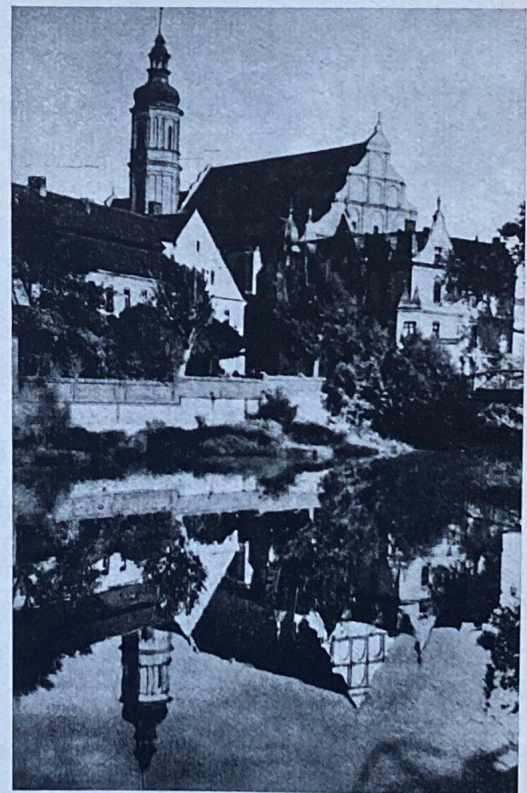
Sie hat mir Trän' verschmeißt,
Gibt mir einen Ring dazu,
Sie hat die Trän' geschmeißt,
Mein Klingelstein sprach anzu.

Ich weiß' alt Spielmann singend
Doch in die Welt hinaus
Und singen meine Weisen
Und singen von dem zu dem.

Ich weiß' alt Ritters fliegend
Doch in die weite Welt,
Von jenen Felsen liegen
Im Feld bei dunkler Nacht.

Sie ist das Mitternacht gesehn,
Ich weiß' nicht was es will,
Ich weiß' am hellsten Tag
Da wird's ein Wunder will.

First Version by Eichendorff



Oppeln - formerly the Minorites' Church



Wooden Church near Beuthen

*At my life's sunseting,
Flitting like a butterfly,
Town's noise here forgetting,
Swift the hours go by,
Like a rose-leaf in the wind,
Wafted on by zephyrs kind,
Joyful spirit, lightsome mind
Like a happy child.*

Moritz von Strachwitz

*Frederic the Great
in the Silesian Wars*

*December 1763. If I can repair the da-
mages of war, I shall have been good for
something, which satisfies my ambition.*

From a letter by the King

*A man who leaves his home rarely understands
what he is giving up; he may become aware of
his loss only when its realization gladdens his later life.*

Gustav Freytag (1816—1895) born at Kreuzberg/Upper Sil.



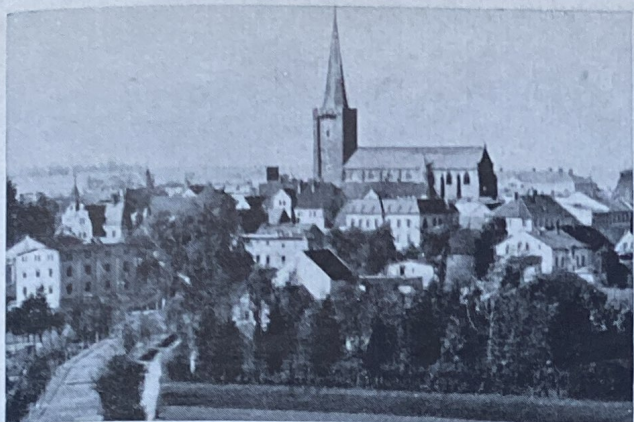
Rauden - Monastery Church



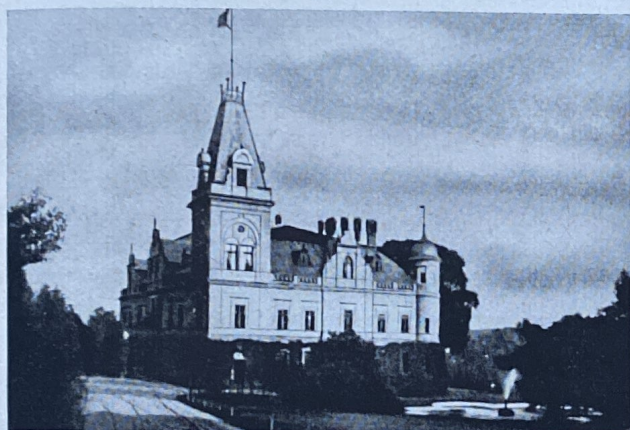
Kreuzberg - Town-hall



Oberglogau - Town-hall



Grottkau



Kamienietz Castle

This castle which passed into the hands of the Counts of Strachwitz in 1884 lies on a spur of the Tarnowitz Ridge. It was here that Moritz, Graf von Strachwitz met his cousin Sidonia, unhappy love of whom inspired many of his poems. Under the shade of ancient oaks here he wrote his ballads.



Leobschütz - Municipal Parish Church



Patschkau - Church of St. John's



Ottmachau with the Castle and the Parish Church



Falkenberg - Castle



Proskau - Castle



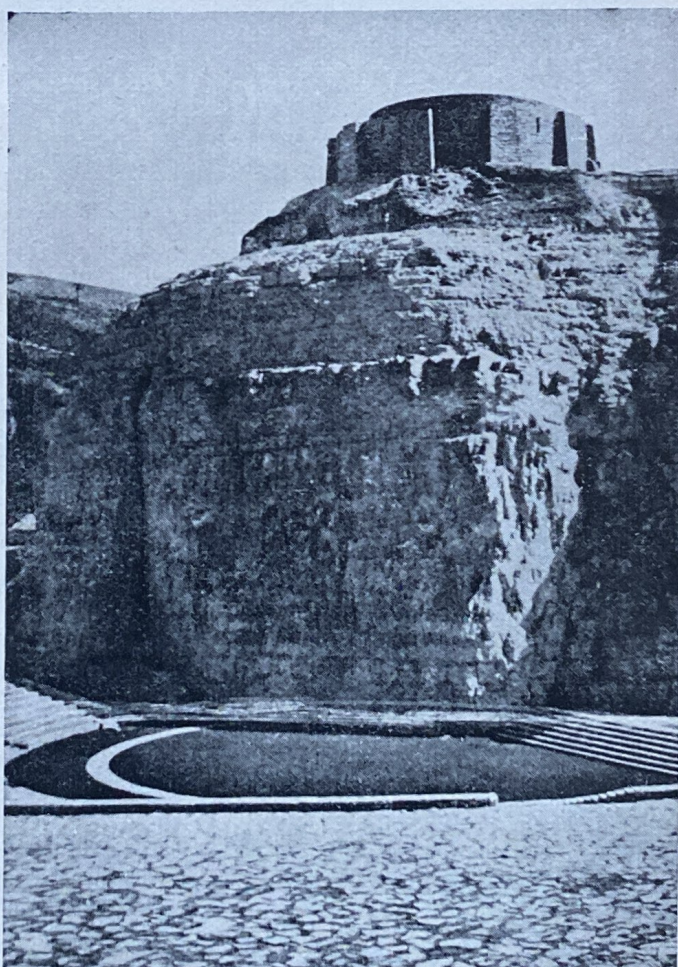
Neustadt

— Poland, the new state, was lavish with threats and promises. Nevertheless in districts where the Allies considered a plebiscite necessary at all and where Poland had all the advantages of a one-sided propaganda, there was an overwhelming majority — 707,393 to 479,365 — in favour of remaining German. This did not prevent a line being drawn arbitrarily through an area that was an economic unit, giving Poland all the best plants and deposits. In defiance of the people's will and in violation of rights conferred by history and culture, Silesia, like other Prussian provinces, was crippled and its frontier became a running sore, notorious throughout Europe.

From "Das Geschichtsbild Schlesiens" by Ludwig Petry



Krappitz - Tower in Town Wall with tablet to commemorate the struggle for Upper Silesia



Memorial on the Annaberg to those who fell fighting for Upper Silesia in 1921



Pitschen - View of Town with Town-wall

East or west,



Farmhouse in Zinnatal

home is best!



Upper Silesian Peasant

Ask him
what he would have
in exchange for his toil,
and he, with a smile
and a shake of the head,
will reply:
"Every clod is mine"!

Fritz Lischka



LAST PEAL



The "Poor Sinners' Bell" in the Church of St. Mary Magdalene, Breslau (cast in 1386) with its inscription in honour of the Virgin:

*„Maria ist der name mein selic musen alle di syn di meinen
lout horen ader uornemen spate ader fru di sprechen / gote
dem heren czu amen. O rex glorie ueni cam pace amen.
Anno dnni mcccclxxxvi fusa est hec campana i die allex / xii.“*



Pieta, Leubus (1370)

19



45

Going to the Cemetery

Maximilian Schmergalski

In January loudspeakers in the streets of Breslau began to shout every hour a message that chilled the hearts of the people: "Women and children, leave the town on foot in the direction of Opperau-Kanth!" It was in the depths of winter and the Oder was frozen over. At a temperature of at least -20° thousands of women of all ages with perambulators, sledges and little draw-carts set out on roads deep in snow. Eye-witnesses have given dreadful reports of this march to death. Thousands of dead babies lay frozen in the ditches on the way to Liegnitz, left behind by the panic-stricken populace. In Neumarkt more than 40 dead infants alone were counted on a clean bier of straw in the market-place. The ditches by the roadside were filled with trunks, bedding and clothing, and the loudspeakers continued to shout: "Women and children, leave the town at once!"

From "Wie Breslau fiel" by Friedrich Grieger

However truth
be hidden
From all men's sight,



Angel with harp - Heinrichau Monastery

Time at last,
unbidden,
Brings it to light.

Friedrich von Logau



In the Eulengebirge, near Silberberg

However far and wide I roam
Through foreign countries strange,
I'll ne'er forget the dear old home,
Nor my affections change.

Although ten thousand tongues do sing
By placid Oder's strand.

Of alien lands the praise,
To thee alone I'll ever raise
My voice, remembering
Silesia my native land,
Beloved home, beloved home

Philo vom Walde

Conclusion

Acknowledgments and a Request

The uncomplaining patience of many exiles living in wretched hutments testifies as eloquently to the native endurance of Silesians as the pictures in this book do to the great wealth of a lost province. Might not the masculine, tyrannical concept of "fatherland" well be replaced by the more maternal "homeland"? These people are still physically and spiritually the product of Silesia. It was their cradle and to it they owe all the loving influences of childhood, a circumstance that can surely never engender bitter hatred.

Through all the seven hundred years of its history as an agent of compromise and peace, as the hub of a universal movement of mysticism, Silesia was able to create a spiritual home not only for its own, but for all God's people. Can the world afford to ignore such a refuge, especially in these dark days? It is ready enough to organize expeditions whenever an idol is found in the remotest primeval forest, to make an effort to save a culture that may have been dead for centuries. Will no one lift a finger to save the spirit of Silesia now lying entangled in the evil undergrowth of our time, to restore the music of its forests, the abiding influence of its landscape to the compatriots of Jakob Böhme, Angelus Silesius, Johann Christian Guenther, Michael Leopold Willmann, Joseph von Eichendorff, Adolph von Menzel, Hermann Stehr and Gerhart Hauptmann?

The present booklet has been restricted by stringent financial calculations to a mere hundred pages of pictures. No one is more grieved than the compiler that lack of space should have compelled him to omit many sacred memories. But he would like to thank all who have made this book of remembrance possible at all, to thank them in the name of the millions of homeless people who are thus enabled to have visible evidence of their origins; the book is not only a comfort to them, but a proof to those among whom they are now living of facts they are slow to believe. Thanks are due in the first place to the director of the publishing house, "Christ Unterwegs", Dr. Richard Mai, for having risked such a publication these days, to my dear friend Alfred Gall and Dr. Röss for their superhuman efforts in collecting material, to Herr Herms Flieger for his unfailing help, to my good friend, Oberspielleiter Otto Riegel for fruitful suggestions; to Herr Eugen Gäßler for his photographic work which saved much badly damaged material and restored its former beauty completely.

And now a request to all — namely, that everyone help to give specially gifted young Silesians an intellectual and artistic training that will guarantee the continuance of our Silesian heritage and prevent the snapping of a bond that in reality binds all human hearts.

If God hath given thee a home,
Then cling to it with zest,
That thou thyself become the bourne,
The goal of every quest.

Alfons Teuber

The pictures on the dust-cover are scenes from the window frieze in Breslau Town-hall, made by Briccius Gauske of Görlitz in the 16th century.

The eagle with the crescent on its breast on the front of the book was drawn by Günter Knuhr, while Karl Freier drew the "Transeamus" on page 81.

SOURCES OF ILLUSTRATIONS AND TEXT

Bruckmann-Verlag: p. 6, p. 7 (top), p. 83 (top). — Professor Grundmann: p. 24 (r.), p. 75 (c.) — Marburg archives: p. 5, p. 23 (r.), p. 41 (r. top), p. 52 (r. top and bottom) — Pokel: p. 16 (bottom), p. 31 (bottom), p. 36 (top), p. 65 (top), p. 70 (l. bottom), p. 85 (r. top and bottom), p. 86 (top and bottom), p. 88 (l. bottom), p. 89 (l. - r. top, r. bottom), p. 90 (top), p. 92 (bottom l. and c.), p. 93 (r. top and bottom), p. 94 (3 top, l. bottom), p. 95 (top and c.). — Retzlaff Erich: p. 10 (l. bottom), p. 11 (bottom). — Retzlaff Hans: p. 95 (l. and r. bottom). — Saebens-Worpswede: p. 9 (l. top), p. 8 (bottom), p. 9 (3), p. 11 (l., r. top), p. 17, p. 25 (top), p. 43 (r. bottom), p. 71 (top l.), p. 74 (bottom), p. 98 (bottom).

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Literatur: Die Preußischen Ostmarken, Georg Malkowsky, George Westermann-Verlag Brunswick; Schlesien, unverlierbare Heimat, Dr. Rudolf Jokiel, Verlag Kirchliche-Hilfsstelle-Munich; Schlesien, various numbers of Zeitschrift des Kunstgewerbevereins für Breslau und die Provinz, Phönix-Verlag Breslau-Kattowitz; Tschingis Chan und sein Erbe, Michael Prawdin, Deutsche Verlagsanstalt, Stuttgart-Berlin; Works of G. Hauptmann, Fischer-Verlag. Das neue Lied der Heimat, Dr. W. Schwarz, Verlag Hirt Breslau; Schlesien, Velhagen und Klasing, Bielefeld und Leipzig; Works of H. Stehr, S. Fischer-Verlag, Berlin.

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